

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

MR. F. R. BARRY, M.A., D.S.O., Principal of the Ordination Test School, Knutsford, has written a remarkable little book on the Epistle to the Ephesians—*St. Paul and Social Psychology* (Milford; 6s. net). It is not a commentary in the narrow sense or an exposition in the homiletic sense. He calls it an 'Introduction' and a 'line of approach' to the Epistle to the Ephesians. But it is far more than that. It is a study of the outstanding regulative thoughts of the Epistle in their application to the civilization of to-day. The book is remarkable for its intellectual strength and for its penetrative suggestiveness.

The key to the Epistle is the idea of Fellowship. The purpose that controls the world is a Will to Fellowship. And the ground of this is to be found in the nature of God. God wills fellowship because ultimately fellowship is the life of God. 'I bow my knees to the Father, from whom every family derives.' The explanation of human society is to be sought in a higher Order. It is the manifestation of God's life in the relationships of finite spirits. Christianity denies that civilization can be built upon a merely natural foundation because the power of living together is something which only the Spirit of God makes possible.

Any sound philosophy of the State will find the real ground of society in the social character of personality. But we cannot stop there. Just in so

far as human personality is the expression of the Divine Spirit, so far the social nature of personality has its roots in the social nature of God.

Just here Christianity comes into opposition with a tendency in the modern world which operates with what is called 'the gregarious instinct.' It is taken for granted that this instinct will gradually widen in its operation till it passes from nationalism to internationalism. But this is a fallacy. History does not lend any countenance to it, nor does common experience.

As a matter of fact this instinct works often for evil. It is the foe of originality. It makes for reaction. Resistance to any form of new ideas is a marked feature of all human 'herds.' Besides, the crude operation of this instinct divides rather than unites men. It organizes groups which display intense hostility to one another. When it is left to itself its automatic operation proves rather a foe to progress than an ally. Indeed it may be mentioned that what Christian thought calls 'fellowship' and what psychology calls 'group-loyalty' are at bottom incompatible terms. No addition of particulars can ever result in a universal.

This is true even of the Church. The times when the Church has been most strongly actuated by group-loyalty have not been those in which the

Spirit of Christ has been conspicuously present in her. The distinction between group-loyalty and fellowship is at bottom the distinction between proselytizing and evangelization. Christian fellowship starts not with the thought of local groups, adding them together into a world-group, but with God, whose life is perfect fellowship, manifesting Himself in and through all the relationships of human fellowship.

The natural basis of each is the same. Fellowship no less than group-loyalty operates in and through the herd-instinct. Nor need we deny that God is at work in the tendency to associate which runs through progressive life on the natural level. But instinct leads man home to God just in proportion as it is 'sublimated' in spiritual satisfaction. So we should say that what makes Fellowship is man's innate social disposition when it is consciously evoked in response to a conscious recognition of God.

It is clear then that, so far from the operation of the social instinct resulting necessarily in wider fellowship, in point of fact it often cuts directly across it. Jesus broke the ties of mere gregariousness (as expressed in caste, sectarianism, etc.) in order that Fellowship might become possible. Churches and the clerical profession need to be on their guard lest they should dignify as Christian Fellowship actions and attitudes to which psychology would give another and less complimentary name. It is clear, also, why the unity of the Church is necessarily a unity in variety. It is the outcome of a supernatural life in which all its members share, but appropriated in different ways and organized according to time, temperament, and opinion.

The title of Mr. BERRY's new volume of sermons is *Revealing Light*. He says in his preface to it that the aim which underlies all the addresses is 'to show something of what the Christian revelation means in relation to the great historic facts of the Faith, and the response which those facts must awaken in the minds and hearts of men to-day.'

It is a great aim. And the degree of attainment is great. The addresses cannot be too widely read, and fortunately the volume is published by Messrs. Nisbet at a price which brings them within the reach of most of us (5s. net).

In one of the addresses Mr. BERRY deals with ways of losing Christ. He sees that there are two ways. Christ may be lost 'among the humanities.' It is the way in which we are most likely to lose Him to-day. We idealize Him 'as a figure among His fellows,' but lose all grasp of Him as 'a living presence.' We 'see the breadth of His human sympathies, our hearts respond at once to that part of the story, but for the rest we are not sure that we can turn with any confidence to Him to-day. Instead of being lost in the machinery of a theological scheme, He is lost in centuries old, and our modern cry is that of Palgrave's verse:

Comes faint and far Thy voice
From vales of Galilee,
Thy vision fades in ancient shades,
How can we follow Thee?'

But there is another way in which Christ may be lost. He may be lost 'among the divinities.' There is a tendency so to lose Him to-day, and He has been lost in this way in history not once only.

What does it mean when we say that Christ is lost among the divinities? It means that the sense of human value is lost. 'Christ is shorn of all the qualities which made Him what He was. He is a theological figment in the centre of a vast scheme, splendid perhaps, but not recognizable as having any relationship with the Christ of Nazareth and Galilee. The sense of His human nearness vanishes, and for an answer to that side of human need men turn from Christ to the Virgin and to the saints.'

Mr. BERRY has a message both for those who lose Christ among the divinities and for those who lose

Him among the humanities. It is the Gospel of the Connections.

He finds the Gospel of the Connections in the two passages which mark the beginning and the end of the story which the New Testament has to tell about Jesus. The passages are Luke 2⁷ and Revelation 1^{14, 15}. 'And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn': 'His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.'

The note of the first passage is the human one. The picture conveys all the romance of the Christmas spirit. For centuries the imagination of the world has played about that manger. Around that theme all our carols have been written, artists have dwelt upon the scene, and legend has surrounded it. There is a creed in the carols and poems, but the creed is in the background. 'The note of our carols and poems is the human note, the picture of weakness and helplessness, the conditions of our human lot, the strange romance of it, the mysterious blendings, the beauty which is always near to the elemental facts of life. Then as the story continues the same thing is true, the facts are near enough to our experience—the growing boy, the first conflict between independence and parental wishes, the carpenter's shop, the slow way in which knowledge accumulates and truth is learned.'

There is a world of difference when we turn to the second passage. No longer a child of Bethlehem but a mystic figure standing among golden candlesticks with hair as white as snow and feet like burnished brass and eyes of fire and a voice like the music of falling waters. No longer human weakness but a power Divine.

But however different they may be, there is a similarity between these two passages; both have

the spirit of poetry in them. Do not imagine, Mr. BERRY says, that the latter passage is to be read too literally. 'Every feature in the wonderful description is closely related to some discovery which men made about Jesus as they walked the earth in His company. Just as in the simple story of the early days there is a great divine background, so in these later ideas which sometimes seem remote from the Jesus of the Gospels there is a human background. Does not the hair white as snow express men's feeling that Jesus cannot be understood unless the mind goes very far back in time? Are not the feet of fine brass a symbol of the tireless and swift journeyings of love which Jesus took at the bidding of human need? Are not the eyes like a flame of fire, pictured memories of a look which was sometimes like a tender light and sometimes like a blaze, and the voice like the sound of many waters, the recalled music of His speech?'

But not only is there a spirit of similarity between the passages. They are linked together in fact. Men's minds did travel this distance in relation to Jesus. Some who were already living when He was born did, before they died, think about Him after the manner of this Book of the Revelation.

And Mr. BERRY is convinced of the importance to-day of keeping the connection between the lowly beginning and the lofty climax. 'When we are thinking of the human life, of the way in which Christ came into the world, and of the unfolding incidents of His youth and His later ministry, we only see it partially and imperfectly unless there is somewhere in our minds a sense of the divine meaning of it—that these facts do not merely form one little isolated romance of beauty, but that they spring out of the purpose and the love of God, and breathe a note which is as true to-day as when the stars looked down on the fields of Bethlehem. The reverse is just as true. When we have before our minds these pictures of a Christ who is enthroned in heaven, majestic and awful, the Saviour and the Judge of men, we are set upon false tracks at once, unless all the time we see the

connexion between those pictures and the human story. The images may be different but Christ does not change with our changing thoughts, and He is the same whether earth or heaven be the stage He walks.'

'The whole spirit and inspiration of our faith depends upon making the connexion, so that we neither lose Christ amid the clouds nor among the centuries, but on the firm basis of history build our confidence that Jesus Christ is "the same yesterday, and today, and for ever."'

The current number of *The London Quarterly Review* contains an interesting study of the social teaching of Jesus and of the Apostolic Church by the Rev. Wilbert F. HOWARD, M.A., B.D., which marks a reaction from the over-emphasis which it has been common to lay upon that element in New Testament teaching. The writer begins with a *caveat*. It might seem a simple matter to summarize the recorded sayings of Jesus on wealth and poverty and on the relation of the individual to the social fabric, and then to go on to discover how far, in actual practice, the Master's precepts were applied to the various conditions of life throughout the Græco-Roman world in which the Apostolic Church worked.

There are two difficulties in the way, however. There is a literary difficulty: How far has editorial interpretation modified the transmitted oral tradition? And there is an historical difficulty: What was the actual background of social conditions presupposed by any given passage cited in the New Testament?

An illustration will serve to show how these two difficulties sometimes merge into one problem. It will also reveal something of the true mind of Jesus on social duty. The Beatitudes are given in two of the Gospels. But whereas in Matthew poverty is poverty of spirit and hunger and thirst

are for righteousness, in Luke the terms are literal and practical. A comparison of the Gospels has led most students to the conclusion that, as a rule, Luke holds most closely to the words of his sources, while Matthew exercises considerable freedom of interpretation. Matthew's tendency is to heighten the colour or to give a specific application to the sayings of our Lord. There is reason to think that we have here an example of these tendencies.

But the question arises: Was Matthew entitled to interpret the words in that way? This question carries us from the literary aspect of the problem to the historical. Who were 'the poor'? The history of the word is this. At first it meant needy. In the time of the prophets it meant those who suffered oppression at the hands of a cruel aristocracy. With the Exile it came to describe suffering Israel regarded as ideally righteous. Then, as time went on, probably because piety was to be found much more among the humbler classes than among the wealthy, the word received a religious colouring, and in the later period it stood for the faithful and God-fearing Jews in contrast with the worldly and indifferent majority who were ready to accept pagan innovations.

'The social and religious persecution of the poor, in the sense of the pious, is one of the most clearly marked features of the later Psalms, so that when Jesus came to announce the kingdom of heaven there was a class of people ready for His message. They were all potential disciples. Their thoughts were not preoccupied with worldly ambitions. . . . "Matthew" is therefore right in recognizing that Jesus is not prescribing a *minus* property qualification, but is making His appeal to those whose spiritual temper is congenial to that Kingdom which is not of this world.'

It is true that the teaching of Jesus is closely related to the background of life in His time, in which wealth and poverty were present side by side. But, generally speaking, Jesus had little to say about the conditions of life in themselves. It is

the purely personal question of spiritual efficiency that lies behind His warnings against wealth. This was the case, *e.g.*, in such incidents as the Rich Fool, Dives and Lazarus, and the Young Ruler. What damns Dives is not his wealth but his lovelessness. It was equally the case in the Cleansing of the Temple.

Jesus was not an economist laying down laws which, if applicable to the simple conditions of His own time, would be irrelevant to the vastly more complex commercial situation with which we have to deal. And the same may be said of the Apostolic Church. The great achievement of the Church in that age was the creation of a Christian conscience. It taught the supreme value of the human personality. The brother for whom Christ died has first claim, before any convenience or advantage of our own. This is the truth which lies at the heart of the Christian Revolution.

The problem of evil is of perennial interest, if anything that is so painful can rightly be said to be interesting.' Over it thinking men of all ages have racked their brains and well-nigh broken their hearts. *Unde malum?* is the question which many systems of thought, some of them apparently fantastic enough—witness Gnosticism—have been constructed to answer. *Unde?* you may set aside if you will. *Quare?* however, will not be dismissed. No man can have any reasoned view of God, man, or the world, and ignore this *why?* or to *what end?*

Answers have often been attempted. Probably no new answer can be suggested. Old answers, however, admit of being re-stated. Every new statement is worth consideration, for this age-old problem comes home with all the startling force of novelty in the experience of every generation and of most individuals.

A brief but noteworthy treatment of the subject will be found in *The Personalist* for April from the pen of the Editor. Mr. Flewelling's solution is clearly

enough indicated in the title of the article, 'Schoolmaster Pain.' Only he does not limit himself to that one aspect of the problem. Error, pain, and moral evil are, as he points out, the three forms which the question assumes, and on each he has wise and weighty words to say.

Error, he points out—and it is well worth pointing out—is the rock on which all materialistic epistemologies are shattered. If, as the realists tell us, things really are just as they appear to be; if, as naturalism holds, the mind is simply a mirror of external facts, then there can be no such thing as error—*Quod est absurdum*. That error proves a good schoolmaster needs no demonstration. 'Mankind would seem to owe its mental equipment very largely to the possibility of error.'

'As the possibility of error is the source of man's mental activity, the possibility of pain is fundamental to his physical and social well-being. . . . If physical violence were unattended by pain, we should most of us go through life maimed and deformed by acts done in ignorance and before our minds had arrived at the possibility of knowledge. Nerves are absolutely necessary to save us from self-destruction. The possibility of pain is thus seen to be necessary to physical existence. Has it any effect of a social nature?'

'Here we hit upon a use of pain which goes outside of individual well-being into the wider reaches of social welfare. The recognition of the possibility of pain is one of the strongest impulses making for social welfare. Any teaching that pain is an unreality is fundamentally anti-social. Out of the possibility of pain have grown the ameliorative agencies of society, and the successive stages of civilization may be marked exactly by growth in these agencies. It is moral sensitiveness to pain in others that has abolished slavery and ended peonage and led the path of every social reform.'

As to moral evil our author takes practically the line which is adopted in the art. 'Good and Evil'

in the *ENCYCLOPÆDIA OF RELIGION AND ETHICS*. He distinguishes between evil action and the possibility of evil. While the latter is a necessity for moral life, the former is not. 'We need not "sin that grace may abound." It is quite sufficient evidence of grace and of character that the sin is not entered into. One is quite as much saved from sins never committed as from those once actually entered into.' 'Out of temptation we can gather to ourselves the moral power of continuously right decisions; and when all men have truly learned that lesson we shall have a heavenly

society not because from us has been taken away the possibility, but we have conquered the will to sin.'

'Just why error, pain and evil should have been permitted, we do not know and cannot say. But it may be that to God the final mental, social and moral outcome was worth the venture, and to His eye there may be a goal far off of such supreme worth for every son of man as to far outweigh every distress. It is the part of religion to live as if this were true.'

Sin, Hell, and Salvation.

BY WILLIAM E. WILSON, B.D., PROFESSOR OF NEW TESTAMENT THEOLOGY AND CHRISTIAN ETHICS IN THE SELLY OAK COLLEGES.

A FEW years ago the saying was often quoted with satisfaction that the modern man is not 'worrying' about his sins, but is actively engaged in trying to make the world better. If the emphasis had been on the word 'worrying,' and the saying had meant that the modern man had resolutely turned from his sins and was seeking a new life of righteousness relying on God's forgiveness, there would be nothing to criticize in the quotation. Unfortunately, it is pretty certain that this was not its meaning. The thought rather was that 'sin' was an out-of-date category and that, by earnest endeavour to set circumstances (and other people) right, each man would be doing his part towards making a happy world. The war and the so-called peace which has followed it show that the modern man has not achieved success, and at any rate convey the suggestion that perhaps in disregarding his own sin he made a cardinal error.

No doubt he had excuse. The doctrine of sin has often been stated in forms that seem unreal. But the fact of sin cannot be denied and is overlooked only at great peril. It is therefore important for us to seek the truth about sin, its consequences and the possibilities of its removal. That is the subject of this essay, which is intended rather to suggest a method of approach and a line of treatment that may appeal to people at the present

day, than to be a systematic treatment of so great a subject.

If any one looks at the ills that life has brought him, he will certainly acknowledge that a large proportion of them could have been avoided by more understanding, foresight, or goodwill on his own part or on the part of other people. Some may have been directly caused by his own misdeeds. He may, for example, have injured his health by excess. Others may have been caused by the misdeeds of other people. He may have been robbed, cheated, or his character defamed. Others, again, have been due to accident, carelessness, or lack of easily attainable knowledge. A careless person throws orange peel on the pavement. Some one slips and breaks his leg. Some one's incompetence or negligence brings to others great business embarrassments. The folly, ambition, and untruthfulness of statesmen involve the world in war, and the innocent suffer all the world over. As the last instance shows, it is not only individuals who thus suffer from the misdoings of themselves and others, the whole world suffers. In fact, the world of mankind is like a vast and complicated machine, which if kept properly in order is quite capable of providing the material, and much of the spiritual, basis of a good and happy life for all men. If, however, as the Americans put it, 'some one throws a monkey-

lutch into the machinery,' it naturally works all wrong, and of course brings distress and misery to some one, sometimes to many. The onlooker can tell that some one has done wrong, *because* the machine works wrong.

Our first point, then, is this: An enormous proportion of misery and evil in the world is directly traceable to human agency. The actions, thoughts (or lack of them), and passions of men are condemned as evil because, and in so far as, they throw the world out of gear and produce distress instead of happiness.

This gives us a suggestion towards the framing of our standard of right and wrong. Emotions, thoughts, and actions which make for the harmonious development of mankind in love and unity are right. They work towards good. Those that make for discord and degeneration are wrong. They work towards evil. Are, then, all these evil acts, passions, thoughts, and desires sin? No, the term 'sin' is reserved for evil which the doer himself recognizes to be evil. A man is a sinner who accepts a certain moral standard and then acts out of accord with it.

Our second point, then, is a first preliminary definition of sin: Sin is knowing the better and choosing the worse.

We may now with advantage inquire what are the consequences of sin? The first and most obvious answer to this follows from what has already been said. Seeing that we recognize wrong-doing by the fact that it produces evil results, it follows that one necessary consequence of sin is harm to some one. It may be to the doer. It is very often to other people. The material and most obvious wrong done by the robber, murderer, adulterer, exploiter, profiteer, liar, dishonest politician, war-maker, or other evil-doer is not in ninety-nine cases out of a hundred done to himself; it is done to others. Roughly speaking, it is only by vice and sensual excess that the doer physically harms himself more than others. It is, however, to be noted that the physical harm done is just as great when the act is not recognized to be sin as when it is. The political assassin does as much, or more, harm than the murderer, but he thinks he does right; and the profiteer, exploiter, lying politician, and war-maker scarcely even realize that they have done wrong. Their methods are to them necessary and therefore right, but their results to the world generally are often terribly evil.

Two conclusions of some importance arise from these considerations: (a) It is not enough that men act according to the dictates of conscience. Conscience itself needs educating by careful consideration of the facts of life and of the ideal which we ought to set before us. (b) The recognition that something hitherto done innocently is wrong, is an important step in the advance to better things.

This leads us on to another question. In what way, if at all, are the consequences of sin (*i.e.* conscious wrong-doing) worse than the consequences of innocent wrong-doing? The answer is that sin (conscious wrong-doing) always produces spiritual degeneration in the doer. His character deteriorates. Not only does the sinner cease to be a free-man by becoming the slave of habit, but also his power of judging between right and wrong, his strength of mind and his will become weakened. A vivid presentation of the gradual deterioration that thus sets in is given by St. Paul in Ro 1. He points out how stage by stage the heathen world, sinning against the light, became hopelessly corrupt, so that at the end it attained the 'reprobate mind,' that is, a mind incapable of right judgment. To that consequence sin must obviously lead in the end, if nothing intervenes to prevent it. The Apostle was clearly not exaggerating when he said 'The end of those things is death,'¹ for the logical conclusion of an unhindered continuance in sin would appear necessarily to be complete destruction of body and soul.²

Our third point therefore is: The Wages of sin is death.

It will be seen that this is leading straight to something like a doctrine of Hell. Sin breeds sin; evil breeds evil. Men come to hate and injure one another more and more. They make Hell for themselves and others, until they destroy themselves and others. Is, then, the Mediæval doctrine of Hell true?—Does God condemn men to endless torment as a just reward of their misdeeds?—No. The idea of Hell which we now get is different from that in the following points:

1. It is not suffering inflicted *as an extra* by God or devil. It is simply the inevitable consequence in a causal world of wrong-doing.

2. It is not retributive in the sense usually given to that word. The frequently expressed idea that

¹ Ro 6²¹.

² Unless, indeed, it be a fact that the soul is indestructible.

the moral law of the Universe requires sin to be exactly balanced by suffering, appears to have no sufficient foundation. The following considerations will make this clear: (a) The working of the law of cause and effect is amply sufficient to account for the suffering which is usually called retributive. (b) This suffering does not, as far as we can see, fall proportionately to the guilt. (c) It can scarcely be regarded as the outcome of Justice (in any full sense), because one of its consequences is almost always the increase of evil. This is definitely stated in the Apostle's words in Ro 1.¹ However much we might regard physical suffering as a punishment, balancing ill-deserts and producing good, it is impossible thus to regard spiritual deterioration, which ends in loss of power to distinguish between right and wrong. That is, and can be, only unmitigated evil.

3. This Hell, unlike that of Mediæval ideas, would appear not to be everlasting for any individual, but to be a painful process of physical and spiritual destruction which has as its end annihilation of personality. This is the end that seems to be contemplated in two New Testament references (2 Th 1⁹, Mk 9⁴⁸).²

4. Until personality is extinguished, we need not suppose that these consequences of sin are absolutely irrevocable. The forces of good may surely at any time gain a foothold in the perishing personality, delay and, if successful, entirely neutralize the destructive process, finally turning the life to good and to growth instead of to evil and destruction. There does not seem to be any reason in the nature of things why the redeeming power of God should be limited to this earthly life.

Our fourth point, then, is: The law of cause and effect ensures that the consequences of evil are inevitable and terrible, so terrible as in some degree to resemble the ancient idea of Hell; but they ought not to be regarded as Divine interference in punishment, for, beside being no more than the natural result of wrong-doing, they make matters worse.

What now is the relation of sin to God? Our approach to an answer to this question is naturally through the world order. All evil-doing is a disturbance in the harmonious working of the world, but in so much as God is the founder and ruler of the world, what makes it work badly and destroys its people is obviously an attack upon Him. It is

to be noted that the more we recognize God's goodness, the clearer does man's sin stand out as opposition to Him. For it opposes His aim—human good. Sin, then, is opposition to God. Not that there is in the minds of most sinners a deliberate animus against God; rather He is not in their thoughts, and His will is disregarded. Yet this fact that in sin God is disregarded brings us to the very heart of our subject. The root of sin is not hatred against God or man, nor is it outspoken revolt; it is simply absorption in the self to such an extent that neither God nor one's fellow-men enter into one's thoughts except as means to one's own ends. The typical sinner is not the blasphemer or the atheist, nor the violent and passionate man, but the selfish man. All evil that men do to one another can be traced back to self-centredness. Conscious sin is the deliberate choice of one's own way, having partly recognized, but rejected, the claims of God and man. Unconscious evil-doing does not imply a conscious rejection of God or man, but it implies such a concentration upon self that they are disregarded.

At this point it will be clear that there is often sin in unconscious wrong-doing. A man injures another without any intention of doing so, therefore there was not a sin in intention, but because it was perfectly possible for him to have known that his act would injure his fellow-man, yet he did not take the trouble to know, he sinned in not having sufficient interest in his fellow-men to study how his action affected them as well as himself. Such lack of thought for others, expressed in all sorts of regrettable actions, is common in almost every one, and is directly responsible for a great deal of human misery. On reflexion it will be realized that it is sin of this sort that is a chief cause of the great blots on our civilization. It is at the root of our social problem. It makes our international problem. It is the sin of which we all are guilty, and of which we all need to repent.

Our fifth point is that Sin is a refusal to recognize God, one's fellow-men, and God's world purpose. Sin is selfishness.

God is not merely the moral governor of the Universe, but the loving Father who delights in people and desires their friendship. The revelation of God in Jesus Christ, in so far as it can be expressed in words, is most adequately summed up in the words 'God is Love.' His purpose is not some self-glorification or self-aggrandisement, for He was

¹ See especially vv. 28-32.

² See Swete's *St. Mark*, *in loc.*

completely represented in human life by One who impressed people by His humility, and who died to bring men to their true life. His purpose for mankind is a common good, in which all shall share, based upon love to Him, and binding man to man in love, fellowship, and service. When a man opposes God, he opposes no selfish potentate, but one whose object is his welfare and who seeks for his friendship. Sin, then, is not only opposition against God, which carries with it opposition against one's fellow-men, but opposition against one's own true interests. It is a narrowing of self, a concentration of self upon self, which inevitably leads to a sort of drying up of the personality.

Our sixth point, then, is that man's sin is such a misconception of himself and God that he thinks satisfaction in life is to be gained within himself instead of seeking it in union with God, which implies union with his fellow-men.

It now remains to ask what is the cure of sin? The Gospel of Jesus Christ is the proclamation of the cure of sin and of the way to the supremacy of God in the world. The cure is complete and fundamental. It puts men right where they first went wrong. The source of wrong was selfishness—finding the centre of each life in itself. The cure is the replacing of selfishness by love and the centring of each life in God. Jesus Christ shows us God winning men by loving them. When a man sees that God's will is his perfect development and perfect happiness in union with his fellow-men and in the love of God; when he sees that God loves him and means well by him, he must respond by letting his selfishness break down into love, by loving God and desiring to do His will. As a man thus responds to God, he is being saved. The root cause of his sin is done away. His will and affections are captured. His conduct may, it is true, still be far from right, but its ultimate reformation is secured. For every outward act of sin is the expression of an inner source of evil and is to be set right through the cleansing of that inner source by the power of Divine Love.

This is the true meaning of the Pauline Doctrine of Justification by Faith. The justified man is either made just, in the sense of becoming on

conversion perfectly good, nor is he merely reckoned to be just, while he is in reality no such thing. Both these ideas err in viewing the matter externally and statically. What happens is internal and dynamic. The seed of creative good is implanted in the life of the justified, and that is a growing thing with a power of expansion and the promise of perfection within itself. Yet even that expression is metaphorical and omits part of the truth. A truer statement is that the justified is one who has come into the living friendship of God through Christ, which exerts a transforming power upon him, the end of which is perfection of character. This begins within in the roots of life. It alters affections, aims, and motives. It removes sin and produces virtue, yet its method of doing so is not by obedience to external law, but by the energy of a living power within, the Holy Spirit, which thus expresses itself in character and conduct.

When once it is grasped that the overcoming of sin and the cultivation of virtue are inward and vital, rather than external and legal matters, an inference of the utmost practical importance can be drawn. Particular sins and temptations are not to be conquered by the outward method of sorrow for sin and struggle against it; but by turning from it, seeking fuller communion with God, and so putting oneself into the sphere in which 'the power of God' works 'unto salvation in every one that believeth.' In other words, repentance (change of mind), which was the beginning of the Christian life, is to continue throughout as its essential feature, and its method of gaining power. A constant turning from self and sin to God, and a constant communion with Him is the way of life. It is the renewing of the mind (*ἀνακαίνωσις τοῦ νοός*) of which change of mind (*μετάνοια*) was the initial stage.

Our seventh and final point is therefore that sin, because it is selfishness, can only be overcome by love, and that love conquers it in detail as well as in general. The way of salvation is from first to last nothing but a continual response to the love of Christ, a continual walking in His companionship, and thereby a transformation of character into His likeness.

Literature.

CHRISTIANITY AND PSYCHOLOGY.

As biology dominated the nineteenth century, psychology bids fair to dominate the twentieth. It is the key that unlocks every door. Industry, education, ethics, history, medicine, and religion are all brought under the dominion of this new science. And, naturally, Christian thinkers who are in touch with current thought and sensitive to its direction are looking at the claims of the new psychology and asking questions. It is probably an exaggeration to say that psychology is 'the enemy' to-day as science was fifty years ago. But it is safe to say that the claim made by some of the leaders of the new science (such as Freud) to have explained religion away, and the grounds on which this claim is made, both stand in need of urgent and searching examination. This task has already been taken in hand by several very competent persons. Crichton Miller and Pym have both written good books on this line. There is room, however, for more books on the subject, and we offer a warm welcome to Mr. F. R. Barry's new volume, *Christianity and Psychology* (S.C.M.; 5s. net), on account both of its subject and of the ability with which it is handled.

The book is divided, really though not formally, into three parts. The first chapters contain a useful statement of the conclusions of the new psychology on three points: Instinct, the Unconscious, and Suggestion. This is familiar ground, but even one who is acquainted with the recognized authorities will enjoy this fresh presentation of the facts and the sidelights thrown on them by an independent mind. For the most part, Mr. Barry accepts the conclusions referred to—in some cases too easily, we think. But there are two important exceptions to this. He rejects decisively the belittling and degradation of reason implied in the prevailing theory of the Unconscious. But even more decisively he repudiates the way in which the human will is dethroned and pushed away into a very subordinate rôle. This part of chapter three should be read with care. To Mr. Barry the will is simply the personality in action, and purpose is of the essence of personality. The 'Law of Reversed Effort,' which exalts imagination above will, is therefore based on an error. What is wrong with

men often is that the will itself is debased, and suggestion can never be sufficient in such a case. What suggestion does is to reinforce the will, and what we need when our wills are wrong is not suggestion but regeneration.

The second part of the book shows how Christianity partly anticipates and wholly satisfies the needs of the soul as psychology declares them. Jesus provides what psychology shows we need, a purpose to unify life, and a power to realize this through our faith in Himself. He points the way to that forgiveness which sets the will free, and thus enables us to 'sublimate' our instincts in the service of the kingdom of God. Moreover, in the practice of prayer we have the state of mind in which suggestions of good are 'acceptable' and powerful. And, finally, the confidence which all forms of psychotherapy demand as the condition of a return to healthy-mindedness is furnished by the person of Jesus Himself when He is regarded as Lord of the soul.

Perhaps the strongest part of Mr. Barry's book is the last section, in which he comes to close quarters with a subject already handled in an earlier chapter—the alleged subjectivity of religious experience. He points out that the new psychology makes the same mistake as physical science did in the nineteenth century. It sometimes forsakes the ground of analysis and trespasses on that of interpretation, which belongs to philosophy. Many (though not all) of the adherents of the new system roundly declare that religion is either a form of auto-suggestion or a 'projection' by the individual of his own desires or by the herd of the bond which holds it together. Mr. Barry asserts that in such theories psychology forsakes its own province. But he is not content with this criticism. He proceeds to discuss these suggestions on their merits, and his discussion, besides facing what is the most pressing philosophical problem of our day, will be found to lay down the lines of a Christian apologetic of an entirely reassuring and satisfying kind. A summary of the argument would not do it justice. We must be content to say that it points to the validity of the age-long experience of the Christian society, to the regulative value of the historic personality of Jesus, and to the metaphysical necessity of a supreme and perfect Divine person-

lity as the only possible ground of personality in man. The idea of God alone makes sense of the universe, and, in addition, this idea alone makes sense of psychology itself and its conclusions. We call attention with pleasure to this remarkable book, which is one of the most admirable essays yet published on its important subject.

A CHRISTIAN DECALOGUE.

A new book by Dr. R. F. Horton is always something of an event. Once again, in *The Mystical Quest of Christ* (Allen & Unwin; 10s. 6d. net), he makes straight to the heart of things, and gives us a work at once thought-provoking and spiritually moving. The name, indeed, does not seem specially apposite to the contents, nor does the explanation given remove that impression. But whatever it be called, here is an honest facing of the problems that the faith forces upon one. What is the point of Christianity? Among all the babble of doctrine and welter and confusion of talk, can we discover one rule of life on which all Christians are agreed? We can: and it proves to be bewilderingly simple, if immeasurably far-reaching and deep. The end of faith is to make us Christ-like.

There is that wonderful Figure, which modern criticism and all the fingering of the Gospels and the endless teasing at their contents have not obscured, which whoso meets, feels that he has come upon an Outer Conscience, that this is what life ought to be, and that to fall below this, to be other than this, is henceforth sin. And what is His main characteristic? It is unselfishness: it is reserving no place for Himself in His own life, it is spending it eagerly and lavishly on others. This, then, is what we have to reproduce, not in the ascetic fashion of à Kempis, but claiming the whole world for God. And Dr. Horton works this out with thoroughness in chapters on the Choice of a calling, Art, Amusement, Illness, and the like. But in the second portion of his book he takes a wider sweep. He declares that, if our law of life be applied honestly and without reservation, it must result in a second, in a Christian, Decalogue. Christ did not supersede the Ten Commandments: He simplified them, spiritualized them, pressed them some further and deeper. And it is time, thinks Dr. Horton, that something of all this should be gathered into a further code to be set alongside of

the other. More than that, he attempts to draw it up. Here it is:

1. We must strive, in accordance with the will of our heavenly Father, to extend by every means possible the kingdom of Heaven on earth.
2. We must try to think of all races and nations as equally dear to God.
3. We must forgive every injury which has been done to us.
4. We must act on the teaching of the parable of the Good Samaritan, and must take seriously the precept of Jesus: 'Go thou and do likewise.'
5. As Christ for our sakes became poor, we should not estimate people by their possessions, but wholly by their character and conduct.
6. We should strive constantly to be absolutely honest in our everyday dealings, realizing that these are a very important test of our creed.
7. As Christ blessed the children, we should recognize the sacredness of child life.
8. Because Christ healed disease, we should use His power to heal disease, and should exert all our influence to secure healthy conditions of life for all.
9. Convinced that Christ came to establish peace on Earth, we should turn all our thought and influence to render war unnecessary and impossible.
10. Because we have received special talents, we should try to cultivate them and to use them in the service of Christ and His Church.

The last section of Dr. Horton's book is an attempt to answer the question, How is this Christ-likeness to be acquired? It deals in a fresh and appealing fashion with the lost art of meditation, auto-suggestion and its spiritual uses, association, and the other helps given to lift us on our way. In a moving passage he confesses that he has discovered that his besetting sin is depression. Let Dr. Horton take new courage, for he must be mastering his failing. There is not a suggestion of it here. This is the book of a young and untired spirit, eager-eyed, full of enthusiasm, and entirely sure that 'the first of the new beats the last of the old.'

THE NEW TESTAMENT IN THE SCHOOL.

A great deal of attention is being paid to the training of teachers, both day school and Sunday school, in order to fit them for giving religious education. For the most part this attention has

been directed to the improvement of their technical outfit; better methods of teaching, better apparatus, better grading, a better psychology, and so on. This is all to the good. The teaching in our Sunday schools has been far behind that in our day schools in efficiency, and that is a reproach to the Church. But it may be suggested that there is another direction in which training is even more urgently needed. It is necessary to deal not only with the method of teaching, but also with its religious content; in other words, not only *how* to teach but *what* to teach is one of our urgent problems.

The importance of this question is being increasingly realized. We have to mediate not only between the teacher and the expert professional, but between the teacher and the expert Biblical critic. The conclusions of criticism have been filtering down into the minds of the average person and the average teacher, often in a distorted form, and the result has often been simply a loss of confidence in the Bible without any real corresponding enlightenment. But the teacher cannot give lessons on the Bible with any heart or with any permanent result if he has lost confidence in the very book he is expounding. That is why a sound view of the authority and value of Scripture is urgently necessary.

A good many books have recently appeared that have dealt, from this point of view, with the Old Testament, notably those of Mr. Redlich and Professor McFadyen. Interest has been concentrated on the Old Testament because of its peculiar difficulties. But the New Testament has its own problems and its own needs for the teacher, and at last a book has appeared which handles these adequately. It is *The New Testament in Modern Education*, by Mr. J. Morgan Jones, M.A., Professor of Church History and Religious Education, Independent College, Bangor (Hodder & Stoughton; 12s. 6d. net). It is a great book. We have read it right through with increasing fascination. The standpoint is perhaps more 'critical' than that of the majority of Church people, even when their views are quite 'broad.' But the intelligent teacher can make allowance for this, and in any case he need not accept all Professor Jones' opinions. But the book as a whole and in all its parts is a real achievement, and, we should say, quite indispensable to the teacher.

It is divided into two parts. The first part deals with the relation between religious and modern

education generally; and with such questions as the significance for the teacher of modern Biblical study and its results, and the educational interpretation of the New Testament. The handling of these and other general topics is in every way admirable. No teacher, however intelligent or instructed, will fail to learn a great deal from these discussions. The second part of the book passes to the treatment of specific parts of the New Testament. We have chapters on 'The Life of Jesus for Childhood,' 'The Synoptic Presentation of Christ for Adolescence,' 'Jesus Christ and the Kingdom of God.' There is a very rich chapter on 'Teaching the Parables,' and one that will raise some questioning in the teacher's mind on 'The Problem of the Miracles.' Taking the book as a whole, we should say it is one of the most valuable contributions to the literature of religious education that has appeared for a considerable time.

THE STORY OF THE OLD TESTAMENT.

Dr. Alexander Nairne, who is Regius Professor of Divinity in the University of Cambridge, has written *Every Man's Story of the Old Testament* (Mowbrays; 4s. 6d. net). The book justifies its title. It is written simply—Dr. Nairne is specially careful about this—and will be welcomed by the non-specialist reader. But it does not neglect the student. The book embodies the results of modern scholarship, not forgetting 'the master key of knowledge—reverence.'

It is the story of the Old Testament, telling, as far as possible, how, when, and under what circumstances the books were written. It is the story of the people who first possessed the Old Testament; of their experiences, their politics, their faith, and the story is told in such a way as to make it live anew. 'Treat it,' urges Dr. Nairne, 'not as a store of mechanic piety but as sacred literature, the eloquence of the Spirit of God.' And again he says, 'The Old Testament is much better than correct. The fair theology we cull from it comes all marred with antique superstitions and vestiges of human gloom. It comes too all glowing with light and warmth. For it comes as a story, vivid story of men's hope and trust, and doing and suffering, and goodness and badness, error and loyalty and affection and passion. Every several character in the drama touches our heart. The generations move onward to a goal of which they

are only in part conscious ; their life itself is their appointed business. This is Israel's story, an entrancing story which he may read who runs.'

It certainly is an entrancing story as Dr. Nairne gives it to us. There is not a chapter, not a page, but is of intense interest. Throughout the book are many masterly character sketches, and there is an excellent summary of the history of Old Testament criticism in the Epilogue. Not the least valuable part of the book is the references throughout to books for further study. There is a wealth of excellent illustrations and five maps, two of the latter being sketch maps with helpful notes on the method of their production.

THE POWER WITHIN US.

The 'New Psychology' is rapidly invading all the spheres which were formerly held sacred to ethics and religion. Psycho-analysis claims not only medical but moral victories, and the school of Nancy aims at even higher flights. Messrs. Allen & Unwin, to whom we owe so many of the recent psychological studies, have just published two books which deal with the achievements and ambitions of auto-suggestion from different stand-points. *Christianity and Auto-suggestion*, by Mr. C. Harry Brooks and the Rev. Ernest Charles (3s. 6d. net), has an outlook that is entirely and warmly religious. *The Power Within Us*, by M. Charles Baudouin (3s. 6d. net), an excellent translation by E. and C. Paul of 'La Force en Nous,' sets out a scheme of life that calls for no help outside itself.

Mr. Brooks and Mr. Charles have written a book which is not only extremely interesting, but is sure to be practically helpful. They are strong adherents of M. Coué, but they are also decided Christian believers, and their aim in this exposition is to place auto-suggestion in its true position in Christian life and thought, and also to utilize the Christian dynamic for extending and deepening its power. The secular practice of auto-suggestion continues in its place, but side by side with it the authors erect a Christian practice of auto-suggestion. The first part of the book compares the Nancy method point by point with the method of Jesus, and the two are shown to be identical in essence. The points are these: (1) Whatever the disease, the method of cure is the same; (2) Faith is simply the expectancy of a cure; (3) In

both methods means are taken to increase faith; (4) The healing power is a human endowment (the disciples also healed the sick); (5) Faith is as necessary in the healer or suggester as in the patient, in order to kindle faith in the patient; (6) The will is to be entirely surrendered in order to acquire power. This is a prominent feature of Jesus' teaching (and Paul's; cf. Ro 7). It is also the central point of M. Coué's method, the famous 'Law of Reversed Effort,' which runs thus: 'When the will and the imagination are antagonistic, it is always the imagination which wins without any exception.' (7) Finally the healing force is 'the power within.' According to the Nancy professor the source of power lies in the unconscious. Power courses through us. It is called by various psychologists 'mental energy,' 'élan vital,' 'libido,' 'urge.' Our authors call it the power of the immanent God, and that is where they begin to extend the meaning and scope of the Nancy formula.

This is the burden of the second part of the book. M. Coué has much on his side to give to Christianity. We learn, e.g., from him how vital faith is and what powers lie in it; also, that God must have all the ways of life, physical and mental, opened to His influence. But Christianity, on its side, adds enormously to the power of auto-suggestion. It provides a basis of faith far beyond anything possible to psychological science; it opens up sources of emotion for 'sublimating' instincts not within reach of any psychological system; but, above all, by appealing to the ultimate source of power, the God who dwells within us all, instead of to a merely intermediate entity, the unconscious mind, far greater results may be expected. Consequently, while insisting on the same expectancy as M. Coué, the authors extend his formula to contain an act of faith in God. They suggest, among other alternative formulæ for the believer, this, e.g.: 'O God, our Father, grant that the words I am about to speak may be said in simple faith in Thee: Day by day, in every way, I am growing better and better.' But 'they go much further than this. They show how the same attitude may, and should, be maintained in prayer generally, supplying specimen prayers for certain common troubles. And they also show how the formula suggested and the attitude it embodies become a means of growth in grace, in holiness, and in love. The book is not a large one, but it is a valuable contribution to Christian psychology, its main idea being

simply that auto-suggestion is religion unaware of itself.

M. Baudouin's volume has its own value and interest, but in both respects it is inferior to the book just described. Passing from one to the other is like passing out of the sunshine into a rather chilly and sombre chamber. Not that the French book lacks vitality. It is extremely well written, and is full of literary references and quotations that throw light on the argument. But there is something pathetic in the spectacle of a writer setting forth a scheme of life and deliberately putting aside the deeper sources of energy and idealism. It is all interesting and even vivacious, but you never seem to have any firm ground under your feet.

M. Baudouin does a good piece of work at the outset by showing how the materialism which looked on thought as a product has given way to a more spiritual view which sees in thought an agent and in moral energy something not dependent on the physical basis. From this he goes on to an analysis of personality and of its powers with an eye always to the conduct of life. In conduct, he says, the chief factor is not will or effort but thought. Fix your attention on an idea and a result follows. 'In auto-suggestion conception is everything; realization is subconscious and effortless; the *effort* of thought must be practically *nil*.' The two modes of action are the will and auto-suggestion. In the former, the idea is predominant; in the latter, the idea is everything. The result is, we can do really anything we wish by concentration. This is the great moral achievement of the new psychology. No longer need we say '*video meliora proboque, deteriora sequor*.' We attain a condition in which it is enough to see the better course in order to be able to follow it. We can do this by a concentration, which is, in effect, a kind of hypnotism. Of course we need *confidence*, confidence in ourselves, and (even more) in life and in the world. 'But,' says M. Baudouin airily, 'science furnishes ample justification for such confidence.' When we examine the proofs which science offers for such confidence, however, we do not easily share M. Baudouin's optimism. And indeed a few lines further on he confesses that this confidence is a leap in the dark. 'It is not a logical inference, but a joyous abandonment, the light-hearted boldness of one deciding to make a brisk advance towards life. It is certainly an

act of the emotions rather than of the intellect.' And that is pretty much all. M. Baudouin has many interesting things to say about perseverance and courage and effort and other admirable virtues. But 'the power within' is one with a small 'p,' and that is what we feel all through.

EGYPT AND THE OLD TESTAMENT.

'The results of this investigation are disappointingly negative.' This sentence, which has reference to a single chapter of *Egypt and the Old Testament*, by Professor T. Eric Peet, M.A. (Hodder & Stoughton; 5s. net), might serve for the whole book. For this the author is not to be held responsible, for it must be recognized that 'at every point we are baulked by lack of sufficient information.' Moreover, he is a victim to the zeal of previous investigators, who have attempted to prove too much. His criticism in respect of this is directed mainly against Petrie and Naville (Hall twice). He follows Gardiner in placing Raamses at Avaris (Pelusium), and Pithom he locates 8½ m. further west, at Petrie's Raamses (or Rameses). In the last chapter the identification Tell el-Yahudiyeh=Leontopolis=site of the Temple of Onias, is assailed, the conclusion reached being that, while Petrie has made out a clever case, it fails to carry complete conviction.

Other elements contribute to the uncertainty, among which the existence of 'doubles' may be instanced. The 'documentary theory' is accepted, and from this standpoint much of the O.T. record (especially P) can hardly be cited in proof, falling too late in time. Local colour is discredited as vague, being post-dated by several centuries, evidence not of the writer's knowledge but of his ignorance. This is specially marked in regard to geographical names (see below).

In his own findings Professor Peet adopts a moderate, at times a non-committal, attitude. He has chosen the Short Dating. There is a known date for Amraphel or Khammurabi, given as 2123 B.C. From this the sojourn of Abram in Egypt is in turn dated, and the entry of Jacob into Egypt is placed about 1876 B.C. In accordance with this the Exodus may probably be dated in the time of Amenhotep II. (c. 1446 B.C.). This leads on to consideration of the Khabiru-Sagaz=the Hebrews, a compromise being reached. 'If the Khabiru-Sagaz are not as a whole identical with the Hebrews

from Egypt they may be so in part.' Further results of excavation are awaited, however, before a final answer is given.

The Exodus in the reign of Merenptah is definitely rejected, as is the route by way of the Wadi Tumilat ('not a particle of evidence'). In this matter the anachronistic geography, almost always overlooked, is fully discussed. While uncertainty remains as to the route taken, a start in the region of Avaris (Pelusium) and Tell el-Her (Migdol) is to be looked for.

The investigations within the definitely historical period (after 1000 B.C.) need not be detailed. Professor Peet has subjected to strict scrutiny every identification already made, and seemingly well established, and his verdict as a rule is negative.

Chapter ix., 'The Jewish Colonies in Egypt,' is worthy of special mention. There is one reference to the late Lord Carnarvon, the discovery made by him dating some years back, and a few sentences are given to Tut-ankh-aton (later, Tut-ankh-amon).

SANDERSON OF OUNDLE.

A *Life of Sanderson of Oundle* has been published by Messrs. Chatto & Windus (12s. 6d. net). This Memorial of the life, work, thought, and teaching of Sanderson has been written by a group of friends and associates. But although the book perhaps loses somewhat through this fact—there is a certain amount of repetition—they have succeeded in making not only the man, but also the educational ideas for which he stood, very much alive.

Sanderson raised Oundle from obscurity to the position which it now holds among English Public Schools; and as it is impossible to think of Rugby without associating Arnold, or Uppingham without associating Thring, so it is impossible to think of Oundle without Sanderson.

As early as 1796 the Oundelian trend of Oundle became manifest. For about that date the teaching of technical science was introduced into the school. Boys were to receive 'a competent idea of the several manufactures and the metals from the rude material and the mines to their last improvement.' It was this Oundelian trend which Sanderson developed when he became headmaster of the school in September 1892. It had passed through many vicissitudes between 1796 and that date, and it was then in a low state, with the number of boys steadily dwindling. At this time the school

had some reputation for turning out classical scholars and formal mathematicians; but scientific and technical subjects and modern languages were not included. Some idea of the work done by Sanderson may be gathered from chap. iv. which contains the following divisions: The Classical Side in Oundle School; The Workshops and Engineering Laboratory in Oundle School; Mathematics in Oundle School; Physics and Mechanics in Oundle School; Modern Languages in Oundle School; Music in Oundle School; Biology and Agriculture at Oundle; The Science Society and the Conversazione; The Cadet Corps; Religious Teaching in Oundle School.

One of the most interesting parts of the fourth chapter is an account of the development of the teaching of applied science. Sanderson was brought to the conviction 'that here was the means ready to hand of lifting science teaching generally to a higher plane.' He determined that the work in the Engineering Workshops should never become technical in the narrow sense of the term, and so lose its value as an educational medium. 'Practical problems were to lead the boy to the study of principles, and, more than that, they were to open up new avenues of work leading to the wider pastures of research and discovery. Applied science, he held, was complex and apparently difficult; yet it had romance and mystery which appealed to youth. Moreover, it was in direct contact with the ordinary life, the home life of the day. It was always progressing; there was less inducement to become conventional and stagnant and to fall a prey to stereotyped methods than there was in the study of general principles only. It had substance about it, and was full of information which was sought after, and it was always suggestive and stimulating to the curiosity.'

Sanderson studied the individual. He gave the minutest consideration to the diverse bents of the boys. With unceasing interest and delight he watched over the development of their characters and minds under the stimulation of the opportunities which he gave, and it was all done with one end in view, that the boys should be of service to their day and generation. And gradually the idea took hold of the school that the end of education was not possessiveness and individual accomplishment, but service.

This account of what Sanderson stood for in education cannot be safely neglected by Educa-

tionalists, nor can it be safely neglected by any one who has any part to play in education.

A NEW RELIGION.

Sir Francis Younghusband has an interesting mind with a happy knack of lighting upon interesting things. For example, he has in India a lifelong friend, a retired Government official whom he calls Svabhava, who all his days has been haunted by the feeling that it is for him to think out a new religion that will perfect and supersede all the existing ones, who has toiled ceaselessly, chiefly at western philosophy, it seems, to feel his way to that, and who believes he has discovered it, or at least its first satisfactory form. For he holds that truth is never final, never a closed system, but always an avenue leading on to something vaster, and better; and more; that, as we keep climbing, new peaks continually rise into view—that is our reward—that the hills throw back their heads, enticing us still higher. He is sure he has found something that the world supremely needs, something original that makes the old-established faiths seem tasteless and obsolete and faded. And in *The Gleam* (Murray; 12s.), Sir Francis sets down for us a record of his friend's mental history and its results so far.

This is a fascinating topic. For God's greatest gift to an age is a new prophet. And, hearing the rumour that a new authentic voice straight from the Divine has been heard in our day, we gather close about the bringer of the news and listen avidly; only to find that he somewhat disappoints, and raises expectations that he fails to realize. Sir Francis writes in a kind of hush of spirit. He believes whole-heartedly in his friend's originality—though how far he agrees with him we are not told—and creates the impression that he is always about to show us something startling. Yet, with the best wish in the world, it is a little difficult to share his enthusiasm beyond a point fairly soon reached. We are informed of 'immense strides forward,' but the ground covered is not always obvious; we have things printed sometimes in italics, so new are they, that are hoary with antiquity, till one is on occasion left wondering what notion of religion Sir Francis has before his mind when these trite axioms strike him as so novel. We are always being told of a wonderful spirit, but what we see is at times disappointingly ordinary—a mind spiritual and eager and haunted by a longing

to sound the deeps of things, but shifting and unstable, apt to be swept to and fro by the newest teaching that affects him, a curious mind whose religion is very largely speculative, and who quite early dismisses the various faiths as outworn, without apparently ever having learned from personal and actual experience what they can do for those who have accepted them, as he himself did not. Towards Jesus Christ, for example, he is entirely reverent; he can talk about Him theologically interestingly enough—though there is nothing in the least striking—but he does not know Christ as a devout Christian knows Him, and so misses the point of the whole thing, and is a mere external critic. Somehow he leaves the impression that he is not likely to come on the new faith he seeks; that he has too little reverence for the past, this man who as a boy felt he must find it, though what it was to be he had little or no idea except that it was to be new, quite new. That is not how new faiths are found. A Buddha, a Mohammed, a Paul, a Luther exhaust the old religions, wringing out of them the last drop before they are reluctantly convinced by practical experience that though they have pushed them to the uttermost they won't do.

Yet Svabhava is sure he has found the object of his quest. Let us set it down in Sir Francis Younghusband's words—this new religion that is to make Buddha and Mohammed and the prophets and Christ mere dull back numbers, whose passing interest is largely gone; mere dying stars, their lustre dimmed by this fierce new light.

'To summarize his conception: Svabhava conceives of the world as a Person (a Super Person), as Mother-World. Of this Person whatever we see as the outward natural world (including the bodies of human beings) is the "body" and what we speak of as God is the "mind." And the Godhead of God resides in special highly developed individuals as the intellect resides in special highly developed cells of the brain. The individual man is the son of Mother-World as he is the son of Motherland. And between him and Mother-World there is reciprocal love as there is between him and his Motherland. He both affects and is affected by Mother-World.

And from this world-love between him and Mother-World there springs a determination so to make the best of himself and do his best for the world. And the better he succeeds the greater he is. This is a Svabhava's faith and a simpler could

not be found.' None the less there still seems a chance for the older prophets.

A HISTORY OF QUAKERISM.

Quakerism has been fortunate in its historians, and its historians have been fortunate in the abundance of material lying ready to their hands. Within recent years the ground has been fully covered by the work of Dr. Rufus M. Jones and Mr. W. C. Braithwaite who co-operated in producing a standard history of Quakerism. Mr. Braithwaite's sister, Elizabeth B. Emmott, has now written *A Short History of Quakerism* (Swarthmore Press; 10s. 6d. net), which will be welcomed by many who have not found it possible to read the larger work. The story is told with rare skill, which holds the interest of the reader throughout. Having traced the antecedents of Quakerism to the mystics of the Middle Ages and the Reformation, the writer devotes the main part of the book to a narrative of the life and labours of Fox, Penn, and the other pioneers. The story of their heroic witness to the inner light, and of their patience under suffering and persecution, is one that deserves to be better known, for it is perhaps the purest in the annals of Protestantism.

Doubtless Quakerism had its weaker side of elusion and obstinacy. Among the rank and file there must have been not a few whose impulses and leadings were the fruit of a disordered fancy, and whose extravagant actions set men like John Bunyan and Richard Baxter against them. But when every allowance is made, the verdict of Professor Masson in his 'Life of John Milton' will stand. In fact, the Quakers behaved magnificently. By their peculiar method of open violation of the law and passive resistance only, they rendered a service to the common cause of all the Nonconformist sects which has never been sufficiently acknowledged.'

A concluding chapter is devoted to an exposition of the Quaker way of life. The whole book is one which deserves to be widely read, and its publication seems opportune at a time when so many are seeking to solve the dreadful problem of war, and to find some new and more Christian basis for the social order.

LIBERAL EVANGELICALISM.

It is a very new world in which we live, and this statement is the order of the day. For the old

truths have to be translated into an altogether novel language and accent. *Liberal Evangelicalism* (Hodder & Stoughton; 6s. net) is 'an attempt to produce a reasoned and coherent statement of the theological position of the people within the Church of England known as Liberal Evangelicals.' It is the work of a group of friends, men like Burroughs and Barnes and Guy Rogers, who already hold the eyes of their generation, and are sure to have a big say in the future of their Church, and of the religious thinking of the whole country. It is a noteworthy book, frank, reverent, helpful. But among many good qualities what stands out constantly is its obvious sincerity; that, and the deep religious passion that lies at the back of it. Very honest is its historical account of evangelicalism, that movement to which they are so proud to belong, of its glory, and its weaknesses, and the adjustments that must be made if it is to repeat its spiritual triumphs in our day: very loyal to truth is its handling of such central themes as the Bible, and the Person and the Work of Jesus Christ: very hopeful is its treatment of such thorny problems as Reunion, the Church, the Sacraments: very heartening is its certainty that under the new conditions, and stated in a form to suit the modern mind, the gospel can be preached with the old thrill, and the old enthusiasm, and the old splendour of result. One of the deepest essays is that of Dean Burroughs on 'Evangelicalism and Personality.' Certainly the most fascinating is that of Canon Barnes on 'The Future of the Evangelical Movement.' He is no Modernist, so he declares, in the Roman Catholic sense; he is no Catholic in the sectarian meaning of that word; he is an evangelical, convinced that Evangelicalism will become the religion of the world, if it can free itself from its own type of scholasticism, from its intolerance of new ideas, from its too narrow scheme of theology, above all, perhaps, from its two grave hindrances—its Apollinarian heresy that regards Christ as only 'an apparent man with a Divine mind': and its Bibliolatry, with which he confesses much personal sympathy. Let us treat the Bible frankly, as Paul and Luther did in their day; let us lay aside our fears; let us believe in God; and the future lies with us, he says. This is a fine and stimulating book.

THE BAKITARA.

Even in this age there are few spheres in which the patient amassing of facts difficult of discovery

is being pursued with more assiduity and thoroughness than in that of Ethnology and Primitive Religion; and still fewer probably where the pioneers must walk with anxious caution lest, tricked themselves into error, they lead subsequent scholars far astray, till some later investigator undoes their unconscious ministry. In *The Bakitara*, by John Roscoe (Cambridge University Press; 25s.), we have a reliable study by an accredited and competent authority whose credentials are beyond dispute. This is the first volume of the Report of the Mackie Ethnological Expedition to Central Africa, which owes its inception to Sir J. G. Frazer, was financed by Sir Peter Mackie, and was put into the hands of Canon Roscoe by the Royal Society. And right well has he justified that honourable selection. He used no English interpreter. Even when 'it was necessary to appeal to some native who knew a language common to myself and the person under examination, all the information came to me through a native medium uninfluenced by contact with the western world.' Moreover, the king was most helpful, and even arranged a week's pageant of the old ceremonies, allowing them to be photographed and the book to be thus greatly embellished.

This first volume deals with a large tribe (whose territory lies in Uganda on the east side of Lake Albert) still important, but who a few generations back were much more powerful than they are to-day—a nomadic pastoral people intermixed with agriculturalists, which latter were originally a curiously free type of serf with large rights.

The book is full of interesting facts concerning the life and customs, and, to some degree, the thought of the people, of the Royal Family, and, above all, of the King.

What strikes one, perhaps, first is the immense place held by cows and milk and everything connected with them. Thus the dairy is one of the most important parts of the royal palace; there, on a special bed, the King must pass part of every night, and when he enters it sleep is finished for that night for his household; the milkers of the cows have to be eminently chaste, and when on duty may not look at a woman; the very herd-boy is a sacrosanct person. When the King drinks milk it is an imposing and mysterious ceremony. He sits on a special stool; there is present no one but the milkmaid—a most important personage,

who, when he is in the act of drinking, kneels with closed eyes, and there is absolute silence in the royal enclosure, all reverently kneeling with faces covered. When the King's death is announced, it is by a young man shouting from a pinnacle, 'The milk is spilt.' And this list might be indefinitely increased. Arresting, too, is the Sword Busitama, for which, without word spoken, the king stretches out his hand on various occasions. If, for example, there is talking in the Courts of Justice he forthwith silently smites somebody down; or going the round of his guards at night he brings swift punishment for drowsiness; or in the fashioning of the bow of a new king, strung in part with the sinews of a living man who gladly gives his life for the honour. Canon Roscoe, indeed, uses the past tense throughout, for the customs are dying.

This is a fine book that will have to be added to the library of many a scholar, and that would make a starting-point for new recruits.

THE ONE GREAT STORY.

The One Great Story needs to be told afresh for every generation and for every age in it, and the Rev. Frank Ilsley Paradise has set himself to do this for the youth of our time in his book, *Jesus Christ and the Spirit of Youth* (Mills & Boon; 8s. 6d. net). He realizes the gap that often exists between the happy traditional faith of childhood and the perplexities of later years in such a world and in such a time as ours, and he has endeavoured to capture the loyalty and faith of the growing and inquiring mind for Jesus by presenting to it a picture of His life and His great service to humanity that will appeal to all that is best in the life of youth. It was a difficult task, but it has been well done. Mr. Paradise brings to it a breadth of mind that sets aside the things that are secondary and fixes our attention on the great things that matter. He has steeped his own spirit in the spirit of Jesus and has given us a picture of the life, stage by stage, which is very beautiful and very inspiring. We cannot think of any better gift for a young man or woman interested in questions of the faith and yet troubled by the difficulties and contradictions of life. It will bring such minds face to face with reality, and especially with reality in its most gracious and commanding form.

BUDDHA.

Of books on Buddhism there is no end, but few of them have value. All too many are mere hurried compilations at third hand, with no adequate knowledge. The number of those with any right to speak on one of the most complicated subjects is still incredibly small. Yet happily, of course, they exist; and still more fortunately the group tends to grow. Mr. Kenneth J. Saunders is steadily pushing his way into an unchallengeable place in the small circle. His qualifications are many—among them a thorough knowledge of Pali, the correct attitude of mind, the amassed facts, the needed skill and interest as a teacher. *Gotama Buddha* ('Heritage of India Series': Milford; 2s. 6d. net) is a cheap little book. And yet it is, perhaps, as good as anything in English as a first introduction not so much to the teaching as to the fascinating personality of the great soul who has cut his name deeper than any other into the life and thought and history of the East.

Nothing, says Mr. John Lewis, B.Sc., is so desperately needed by the modern world as prophetic statesmanship; and he has written his book, *The Old Testament in the Twentieth Century* (Allen & Unwin; 6s. net), to show the practical relevance of that great literature to the problems of religion and society to-day. By concentrating chiefly upon the critical men and events he has given us a very vivid and rememberable sketch of Old Testament history, which he has illumined at many points by suggestive modern parallels. The fusion of Hebrew and Canaanite, e.g., recalls the fusion of Saxon and Norman; David is in one respect a sort of Robin Hood, in another a sort of Zulu chief. The discussion, which is everywhere alive, offers a fine combination of fearlessness and reverence, and it is always unabashedly modern. The biographies of Elijah and Elisha are as full of legend as are the lives of St. Francis, and the prophetic visions were 'subjective mental disturbances and not miraculous revelations.' Once the description is almost too modern. Mr. Lewis tells us that the prophets would be called 'Bolshevists' to-day. But surely not by any one who properly understood them. Amos' criticism of society is drastic enough; but the man whose message was 'Seek Jehovah, and ye shall live' (5⁶), is hardly

comparable to the Bolsheviks as we know them. The Book of Ruth gets less than justice when it is described as a story of 'very little religious value'; elsewhere in the volume there is a truer estimate of it as a counterblast to the narrow nationalism of Ezra. Nazirite always appears as Nazarite. Appended are some very useful and easily intelligible diagrams illustrating both the progress of the history and the development of religious ideas. This volume makes an excellent beginning to the projected 'Christian Social Histories,' 'designed for those who are working for a Christian Commonwealth and who have chosen the method of education in Christian citizenship.'

Professor Widgery has an epilogue to his 'Outlines of a Philosophy of Life,' in which he deplores that humour finds so small a place in the formal systems of thought. Mr. J. Y. T. Greig, M.A., in *The Psychology of Laughter and Comedy* (Allen & Unwin; 12s. 6d. net), has let his thinking play upon that subject, and has produced a book behind which lies a mass of reading. The literature on laughter is a large one, and Mr. Greig has explored almost every corner of it with curiosity and care. There is a huge bibliography of nineteen pages dealing with hundreds of volumes, and an appendix, fifty-five pages long, giving an historical survey of the various theories that have been held on comedy and upon why we laugh, which makes interesting reading. It is curious to note how many follow Plato in his verdict that malice lies at the base of it, or take other sombre views. Rousseau felt that, even at its best, comedy performs no useful social function and can be very harmful, while Baudelaire regarded laughter as the mark of man's fall! Others of course—Sidney, Harrington, Molière, Ben Jonson—believe that humour can be put to high and stately uses, but nobody has a view of it anything like so genial and kindly as that of Carlyle. Upon the whole, after perusing these various opinions, one feels there is not a little to be said for Voltaire's blunt and downright judgment, that 'no one doubts that the laugh is a sign of joy, just as tears are a symptom of pain; and any one who pushes his curiosity further in the matter is a fool.' Mr. Greig, however, does not agree: and has evolved a theory of his own. Though he sweeps us through all kinds of places, he begins at the beginning, and believes that a smile is due to an infant's sucking and the pleasant associations therewith, and that laughter is a 'response directly

or indirectly related to the behaviour of the instinct of love.' Children—ay, and the rest of us—so it appears, do not know it, but when they laugh at a clown, or Punch and Judy, or a man falling, or a hat blown off, or a drunkard—which nice children would not do—or ninepins, or the devil, they are being played upon by instincts of sex. So Mr. Greig affirms, and people can believe it if they choose. But Quintilian once remarked of laughter, 'I do not think that any one has explained it satisfactorily, though many have tried.' And Mr. Greig's book leaves that ancient verdict undisturbed.

Jeremiah has been very much in evidence of recent years. We have had Mr. W. R. Thomson's 'Burden of the Lord,' Principal Skinner's scholarly and comprehensive study of the prophet in his 'Prophecy and Religion,' and Principal Sir George Adam Smith's lectures delivered in Glasgow last year, to the publication of which we look eagerly forward. This is no doubt significant, for the convulsed world to which Jeremiah delivered his message is not unlike our own. And now comes another short study of *Jeremiah the Prophet of Hope*, by Dorothea Stephen (Cambridge University Press; 4s. 6d. net). This unpretentious little book will serve a useful purpose. The prophecies of Jeremiah, it is well known, are sadly in need of chronological rearrangement. As they stand, neither the history nor the development of Jeremiah's mind can be easily followed. This book supplies the necessary rearrangement. The life of the prophet is divided into six periods, and the discussion, conducted on the basis of the rearrangement, enables us to see the tragedy of that great life unfold—the tragedy which was also a triumph. The book is simply written; and as it is entirely free from technicalities, attention is concentrated all the time on really vital issues. Its brevity and avoidance of the irrelevant combine to make it an admirable introduction to the study of Jeremiah, whose story, as the writer says, 'in days when hope is not a sentiment but a task and an adventure, has a new value for us.' But why does she always spell Jehoiakim with *ch*? The analogy with Jehoichin is misleading, as the Hebrew letters are different.

The literature on St. Francis is enormous. But students of that strange and fascinating figure who desire to be up to date will have to find room on their shelves for yet another book. Nor should they

grudge it. For it is pretty to look at, excellently printed, embellished with some interesting etchings, and, best of all, written with fullness of knowledge, and in an admirable spirit, by an eager mind absorbed in its subject. Mr. D. H. S. Nicholson is of opinion that in the mass of studies of the saint a curiously small place has been given to that mysticism which was so obviously an inherent element in his personality and religion. And in *The Mysticism of Saint Francis of Assisi* (Cape; 12s. 6d. net) he sets out to fill the gap. What he gives us is a careful, and indeed masterly, portrait of the proverbially elusive if arresting mind, painted by a discriminating affection, with much erudition in the field of mysticism for a background, from which the central figure, none the less, stands out vividly.

The Message of Mohammed, by Ardaser Sorabjee N. Wadia, M.A., sometime Professor of English and History at Elphinstone College, Bombay (Dent; 3s. 6d.), is an unusually successful little book, to be warmly commended to all desirous of knowing what the faith of so many of our fellow-subjects really is. It is written by a devout, convinced, but singularly honest mind, who wins our trust at once by his wise attitude to the other religions, by his refusal to evade uncomfortable facts concerning his own, by his frank criticism here and there of his fellow-Moslems, of the Koran, even of the Prophet. Yet he is all athrill with gratitude and reverence toward one who is to him the Master of all Masters, proud of his faith and its wonderful achievements, and very wistful that its old glories may be revived.

This is a lucid and well-written study of the prophet and the main lines of his teaching. It meets with dignity and point certain misconceptions of the one or the other, and, while it leaves some dark shadows on the picture, it increases the reader's respect for both. Moreover, it is a beautiful little book, and for these days really cheap. By the way, is it quite hopeless that the maddening diversity in the spelling of the prophet's name should somehow cease?

The Resurrection Body (Doran; \$1 net), by the Rev. Wilbert W. White, Ph.D., D.D., is too small a book for such a difficult subject. The criticism of Harnack's distinction between the Easter faith and the Easter message is good, but not very original. The same remark applies to the conten-

tion that 'the distinctive teaching of Christianity about the future is not that the soul is immortal. Paganism teaches that. It is, that there is the resurrection of the body.' The obstacles to acceptance of this doctrine are frankly recognized, and the crude forms in which it has been held are set aside; but, as indicated, the treatment of the subject is too slight to be very helpful. The author's original view of the resurrection body of Jesus—that it was outside the tomb before the stone was rolled away—is interesting rather than important, even if it be true.

The personality of a great man makes almost any biography of him popular, and one does not wonder that when it is well done, even a slight sketch makes a place for itself. *Radiant Christianity: The Life-Story of Henry Drummond*, by Mr. A. H. Walker, B.A. (Epworth Press; 1s.), has been reprinted five times, and a new edition has just been issued. It is a small book, and the 'life-story' is only a sketch, but it is very well done indeed, and has a distinct note. Drummond is taken as a representative of vivid and joyous religion, and his own character and his message to youth are shown to bear out the description. We commend Mr. Walker's little book cordially, and hope for the new edition a wide influence.

In *A Little Road-Book for Mystics* (Faith Press; 2s. 6d. net), Aelfrida Tillyard has many helpful things to say to all who fain would be 'friends of God, well accustomed to sweet and familiar converse with Him.'

Mr. Sydney Walton wrote numerous short articles which were published here and there under the title of 'Whispers from the Pew.' In response to the representations of friends he has published them in book form under the title *The Sieve of Blindness* (Garrod; 5s. net). That is the title of the first paper. The book might have been better named after another of them—'An Apostle of the Obvious.' When the obvious, however, is clothed with such fine literary form as Mr. Walton gives it, it is by no means to be despised.

How many authors can say of their books what Mr. D. S. Brown, M.A., of Rousay, Orkney, says of his? It is called *The Faith that works by Love* (Edinburgh: Henderson; 5s. net), and he says

that he re-wrote it annually for years, thinking over every sentence and over its teaching. All this because his mind was possessed with an idea that became more and more fruitful and suggestive, the idea of man's essential union with God. This is the truth the book is designed to prove. Faith is the condition of this union, love the soul of it, and 'works' the result of it. This is just Christian mysticism. The real message of the book, however, is no general truth like that but something very definite, the *essential* and *primal* oneness of man with God. And so there is a golden chapter on 'The Spiritual Union of Infancy,' in which the writer shows that this elemental eternal element, God in us, is in us from the beginning. It is a seed of the great things to come. It is unconscious, but it is the ground or centre of our being, and it is there in every single human soul. It is primitive, rudimentary, but it is *life*, and the first of the three graded states of life—the seed beginnings, the second birth, and the long unfolding of the life of God in the soul. The rest of the book is excellent, but this first chapter should be read by all teachers and parents. They would realize that as education is the development of personality, the religious factor lies at the foundation of all education.

Messrs. Hodder & Stoughton have published an interesting little book by Mr. George Radford, M.A., which he calls *Remembrance: A Lenten Reverie* (2s. net). It deals, in a thoughtful, meditative manner, with the profoundest of all problems, the purpose of God in creation and redemption. God had a purpose which He has been patiently working out all these centuries. This is the 'Great Design,' and the writer traces it through its stages and shows how, amid, and by means of, conflict, choice, and pain, it has been realizing itself. Its goal is sonship and the reign of perfect truth on earth. This 'reverie' is a suggestive and helpful piece of work.

The Zionist policy of colonizing Palestine and transforming it into a Jewish State has become, since the War, a question of international politics. If you wish to realize what life in the land of Israel means to a patriotic Jew, then read *The Feet of the Messenger*, by Yehoash (Solomon Bloomgarden) (The Jewish Publication Society of America). The book purports to be translated from the Yiddish by Isaac Goldberg, but one thing is certain,

it is the work of a master of English. A really remarkable book, it gives a vivid account of the experiences of a Jew from New York who settled in one of the Jewish colonies near Jaffa, until driven out of Palestine by the world war.

A deathless ardour for the ancient homeland breathes on every page. 'We passed by an old barefoot Arab who was leading a loaded camel. His forefathers for I don't know how many generations back had surely driven camels and grazed their sheep on this self-same spot, and had pitched here their black tents, lighting fires at evening, baking "pitties," and afterwards sitting around the fire telling stories in the tranquil night. I had only just arrived, from a distant land—had not yet slept a night in Eretz Yisroel—had not yet drunk a glass of water in it, not yet walked ten yards upon its soil, and yet—I felt more rooted here than he. I was the long established dweller. From the blood there leaped the muffled clamour of centuries: "My birthright."'

Strangely enough the writer sets little store by Jerusalem. He can gaze calmly upon the Jews' Wailing Place; he has no dream of a restored Temple, and evidently little expectation of a Messiah still to come. His religion has none of the dark features of later Judaism, but rather is akin to the sunnier side of Israel's ancient faith with its harvest and vintage festivals. His hope for the future is that the time will come again when on the great holidays 'Jewish daughters will come out to dance and frolic in the vineyards.'

The writer has a wonderful power of making one see the Jew at work in Palestine, and of making manifest by many a subtle touch that Zionism is a spiritual force to be reckoned with.

What mean Ye by this Service? by 'Elizabeth' (Longmans; paper 9d., cloth 1s. 6d.), is a brief explanation of the Communion Service of the Church of England. It is in dialogue form, a young girl voicing her difficulties, and a grown-up friend answering these, taking each part of the service in turn and expounding it simply and clearly. The little book will be very helpful both to clergy and catechumens.

In *The Harmony and Unity of the Kingdom of God* (London: Lyal; 1s.), the writer, Mr. John Coutts, in the form of a dialogue between 'Student' and 'Enquirer,' discusses many of the fundamental

problems of thought and existence. His main idea seems to be that of a profound harmony between all forms of being as equally revelations of the unseen Spirit of God. This idea is worked out in a series of studies on 'Man the Microcosm of Creation,' 'The Work of the Holy Spirit,' 'The Spiritual Kingdom of Law and Grace,' and 'The Intellectual Realm in Divine Order.' There are profound thoughts struggling for expression here, sometimes in queer forms but always with intense earnestness and the sense of a message.

'Reading,' said Bacon, 'maketh a full man.' But obviously that depends upon the type of book on which one feeds. Without doubt, however, *The Idea of God*, by Professor C. A. Beckwith, Illinois Professor of Christian Theology in Chicago Theological Seminary (Macmillan; 10s. 6d. net), falls well within the dictum. This is a full book that fills the reader's mind, built on a large scale, and sweeping one through a wide tract of interesting country. It starts out from the axiom that the old historic idea of God has ceased to be adequate: that masses of facts in our modern life and thought, such as the new views of the Bible, the new psychology, the new social emphasis in religion, are clamouring for a re-defining of Him. There is always much knowledge, usually a shrewd insight, and now and then a touch of audacity in this careful consideration of the long brooding of the human spirit upon God, and of the immense range of topics that impinge on that, or that flow out of it; and in the persistent feeling and groping of the author's hands towards a new statement satisfying to his mind. In the end he defines God as creative or purposive Goodwill, and in an interesting final chapter attempts to show us how our sacred things, prayer and the like, look in the light of that. Yet one supposes that he does not himself lay undue stress upon it; for, speaking of Paul and of Jesus among others, he remarks that while 'each of these ideas of God was in turn adequate for the particular period in which it appeared, it became progressively insufficient for later conditions.' If this be so, his own reading of the Divine is not likely to have a long run; but it may help some minds while it lasts.

In *Christianity and Liberalism*, by the Rev. J. Gresham Machen, D.D. (Macmillan), we have a statement of orthodoxy as against modernism

which, whether we agree with it or not, commands our respect. We are glad to find so much with which we are in agreement. We have no more use for 'liberalism' than Dr. Machen has, if by liberalism we are to understand a vague medley of views which take all the substance out of sin and redemption, out of the Person and work of Christ. We heartily assent likewise to Dr. Machen's powerful exposure of the futility of the cry for a creedless Church. On those topics we most cordially commend the book. On some other points we cannot extend to the author's treatment the same measure of praise. The chapter on the Bible is quite unworthy of the author's ability. So is what he says on the Fatherhood of God. Here Dr. Machen is confused, unconvincing, and self-contradictory. 'The modern doctrine of the universal fatherhood of God is not to be found in the teaching of Jesus.' 'And it is not to be found in the New Testament.' Yet on the same page (p. 61) we find this: 'Something analogous to a universal fatherhood of God is taught in the New Testament. Here and there the terminology of fatherhood and sonship is even used to describe this general relationship.' What are we to make of Dr. Machen here? Then as to his demand that 'liberals' should separate themselves from the orthodox, Dr. Machen should surely be aware that such clear-cut distinctions are never practically possible. He apparently is prepared to make the Westminster Confession the test. Its meaning he says is unmistakable. But does Dr. Machen himself accept sincerely, and in the plain sense of the words, the teaching of the Confession as to the duties of the civil magistrate to protect the Church from heresy? We hope not. Or does he honestly believe that in the plain sense of the word the world was made in six days? We doubt it. We assume that on both these points Dr. Machen is at variance with the thought of the seventeenth century. If he is to diverge from the standard on such points and remain within the Presbyterian Church, he must learn to speak with less dogmatism of the necessity of other divergents going out to the wilderness.

The stream of missionary biography flows from a perennial spring and continues without intermission to refresh God's heritage. *McCullagh of Aiyansh*, by the Rev. J. W. W. Moeran (Marshall Brothers; 6s. net), is the story of one who spent his life among the North American Indians. Their

success among the Indians of the great North-West is a particular star in the crown of the Church Missionary Society, and no finer spirit ever went forth to that work than James McCullagh. Of Irish parentage, he was a born soldier and served in the army till he was twenty-nine. Then he had the unique experience, while serving in Malta, of receiving on one and the same day his commission as an officer and his call to become a missionary of the C.M.S. He chose the latter, and found his sphere among the Naas Indians in British Columbia, where he laboured for thirty-eight years.

The story of his life is well told, and abounds in thrilling incidents, while over all is the indescribable glamour of pine forest and mountain, canoe and dog-sleigh. McCullagh faced and subdued the rudest savagery. He offered his bare breast to the assassin's knife; he stood over the grave of his first convert, tracing around him a circle in the snow, and defying a horde of cannibals who had come to dig up and devour the body. Under stress of dire necessity he amputated frost-bitten feet with his pocket-knife; he hammered out his own forceps while his first dental patient waited; he marched with the Indians, carrying his own kit of seventy pounds weight. 'What I really desired was to feel in my own body the hardships and temptations peculiar to the Indian, that I might be able to understand him better, and sympathise with him more fully.' He passed through perils of fire and flood, endured trials from the heathen, and no less from his own converts. Yet his hand turned not back from the plough, and he had at last the joy not merely of converting a tribe from heathenism, but of building up a Christian society. Here truly was one who did his work like a man and a Christian, and so long as such lives are lived and such transformations are wrought, the Church may proudly say, what an old Indian chief said to McCullagh, 'Now let the heathen hold their peace, it is manifest to the whole world that God is with us.'

'In books and journals and lectures, the teacher is often referred to the authority of Froebel or Pestalozzi or James or Madame Montessori; why not, then, to Jesus, the highest Authority of all?' writes the Rev. Harold Wilson, M.A., in *Children as Jesus saw Them* (National Sunday School Union; 9d. net), a charming little booklet containing a fresh study of childhood as it appears in the Gospels.

He collects and reviews all the incidents and sayings concerning Jesus and the children in the fourfold record. It is a human study, not without knowledge of what has been done for the psychology of children, grading and all the rest, but altogether inspired by a fresh mind and a real love for children themselves. Teachers and parents alike will find much to reflect upon in this delightful little book, which, we may add, is adorned by many literary references and quotations.

The Rev. W. A. H. Legg, M.A., died in 1921 after a very influential ministry. He was, we are told by the Rev. Edward Shillito, a brilliant preacher, and it was given to Mr. Shillito to select from his literary remains a representative body of his sermons. This has been done in an interesting volume entitled *Life Beyond the Grave* (Nisbet; 2s. 6d. net). There are six sermons, all dealing with questions bearing on a future existence. They face frankly, fearlessly, and also competently, the three points on which most people's minds concentrate at present: Is there any future opportunity of repentance? Is it certain we shall recognize each other beyond the grave? And what is the value of the spiritualist contribution to the hope of a future life? These matters will be found discussed in the sermons, with caution where caution is needed, and with perfect confidence where this is what the heart demands.

In the general tendency to apply the New Psychology all round to different fields of human mentality it was inevitable that it should be directed to political theory and practice, and this has been attempted in a very interesting book, *Social Life and the Crowd*, by Mr. J. Lionel Tayler, L.R.C.S., L.R.C.P., London University Extension Lecturer on Biology and Sociology (Leonard Parsons; 7s. 6d. net). While orthodox Psychology deals with conscious processes and emphasizes reason, the New Psychology assures us that the source of behaviour and belief is to be found in instinct and desire, hidden for the most part in the unconscious and merely camouflaged as rational. Mr. Tayler operates with this conclusion. He points out that real aristocracies and real democracies have never existed in this imperfect world. Peoples have been swayed by custom, desire, and gregarious inclinations. These, and not rationalism or truth, have influenced political action. Words like 'reason'

and 'truth' have been the weapons of controversy, but the real combatants have been rival desires. Men and women are not fundamentally reasonable beings at all, and therefore the idea that only education is needed to produce a true democracy is fallacious. What is needed is some powerful influence to orientate human desire and train it for the service of humanity, in other words, ideals of social and personal evolution. This influence is to be found in the education of the human individual in the different and enlarging spheres of his interest—the family, the nation, and humanity. This is the path of increasing progress. This will give the widening outlook and enlarging experience which alone can supply its opportunity to that Power that presides over our rivalries and bickerings and is ever shaping our destiny.

The Great Seal of the Gospel, edited by Mr. Alexander Marshall (Pickering & Inglis; 2s. 6d.), is a collection of 'true tales and forcible facts' about men and women who 'set their seal that God is true.' In other words, it is a book of short anecdotes to be used in evangelistic work, illustrative of ways and means of conversion.

A companion volume to the above is *Paths of Peace*, edited by Mr. John Gray (Pickering & Inglis; 2s. 6d.). This book is a 'storehouse of studies, outlines, records, eyegate lessons, helpful notes, for Bible students and busy workers.' This description will indicate the nature of the contents. There are Bible studies, brief records of more or less well-known religious persons, gems of prose and poetry, anecdotes and outline addresses. Both books occupy the same standpoint, which, without offence, may be described as that of the 'mission-hall.'

A small volume of Devotional Studies for Lent and Holy Week has been published by Messrs. Skeffington (2s. 6d. net). The author is the Rev. T. W. Crafer, D.D. He is the Incumbent of St. Germain's, Blackheath, and we are told in the foreword that the little book, to which he gives the title of *The Atonement and the Eucharist*, is the outcome of 'private meditations made day by day during Holy Week and shared each evening with those faithful ones of his own flock to whom the preacher could speak intimately about such holy mysteries.' The idea of the contact between the Atonement and the Eucharist is worked out in each

of the Devotional Studies. This small volume might well be used by the believer to the growth of his spiritual life.

A volume of Studies in Church History has been issued by the S.P.C.K. from the pen of the Rev. R. S. Arrowsmith, M.A., Rector of Seale, Surrey. It deals with the period from Wycliffe to the breach with Rome, under the title *The Prelude to the Reformation* (8s. net). It is not a complete history of the period, for such important subjects as the Friars, Lollardy, and the significance of the Renaissance have been omitted. In point of fact it is correctly described as a 'study,' an inquiry into the conditions of Church life in the period under review and in certain aspects only. Within these limits (self-imposed, of course) the present volume is one not only of real merit but of very great interest. Its chief merit is that it is first-hand research and based on original documents. Mr. Arrowsmith has made excellent use of the episcopal registers published in the last few years, and of the episcopal 'Visitations' which refer to his period.

Religion had a large part in mediæval life, and the Church exercised a wide influence. But in the period preceding the Reformation it was in no respect worthy of its great opportunity. The bishops were largely non-resident and only visited their dioceses (when they visited them at all) occasionally. They were worldly, venal, and frequently immoral. One of them refused to allow his clergy to put away their mistresses, because, if he did so, he would lose the fines payable for episcopal permission to keep mistresses. The clergy followed the bishops, and the picture drawn here on the authority of the 'Visitations' is one which shows how inevitable reformation must have been if religion was to survive at all. Chapters are given in this fascinating story to the Bishop, the Cathedral clergy, the parish priests, and the religious houses, and a vivid picture of mediæval life concludes the volume. In the course of the narrative many interesting glimpses are given to us not only of dark interiors but of the brighter aspects of religious life. On the whole, however, the prevailing tone is sombre, and Mr. Arrowsmith is ruthlessly frank. He has produced a monograph which is authoritative and from beginning to end thoroughly engrossing.

The Constructive Revolution of Jesus, by Professor

Samuel Dickey (Swarthmore Press; 6s. net), is a vivid book that ought to be read, and that should prove a moral stimulus to those who study it. The point is that even yet we have hardly begun to grasp how great a Figure and how original a mind it was that suddenly arose in Galilee, with the result that what we call our Christianity is a tame affair, a colourless shadow barely worthy of the name. With knowledge and aptness the world of our Lord is described, its parties, its outlook, its problems, its movements of thought, and in the midst of it Jesus with His revolutionary mind, His amazing daring, His cataclysmic thoughts, 'His moral effrontery,' all leading up to a searching study of His attitude to the economic order of His own day and of ours. This last is a thorny subject; but Dr. Dickey, while fearless, is always sane and temperate and careful to found upon Scripture. The main impression left upon one is a healthy sense of our Lord's bigness, and the littleness of our attempts, so far, to follow Him, and think His great thoughts after Him.

Canon J. B. Lancelot, M.A., who delivered the Pilkington Lecture in 1922, chose for the subject of it *The Verdict of Experience*. He took for his text Nathanael's question, 'Can any good thing come out of Nazareth?' The Lecture has now been published (Liverpool: Thompson & Co.; 1s.).

Mr. A. G. Widgery, M.A., is now lecturer in the Philosophy of Religion at Cambridge, but formerly he was Professor of Philosophy and Comparative Study of Religions in the College at Baroda. And, before leaving India, he published there a work on the latter subject which is a reliable guide to those setting out into this fine line of country; while those who long ago staked out a claim in it, and have been working ever since at its inexhaustible deposits, will find many things here heaped together for them in a handy form, and often real additions to their knowledge. The aim of *The Comparative Study of Religions* (Williams & Norgate; 12s. 6d. net) is 'to describe some of the chief facts of the religions, and these, as far as possible in the language of the sacred scriptures, liturgies, and formularies of the religions themselves.' An informing introduction is followed by crowded yet lucid chapters on The Sources and Nature of Religious Truth, Supernatural Beings, The Soul, Sin and Suffering, Salvation and Redemption, Religious Practices, The

Emotional Attitudes, and Religious Ideals. The method in each chapter is to heap together masses of facts patiently gathered, and then to set down the conclusions drawn from them. A useful book.

The Maharajah Gaekwar of Baroda appears to approximate closely to the old Greek dream of what a ruler ought to be. For one thing, he is much interested in practical philosophy; and Mr. A. G. Widgery, M.A., some time ago published in India, under the title 'Goods and Bads,' some philosophical talks he was invited to have with him. This book he now reprints in the West,

calling it *Outlines of a Philosophy of Life* (Williams & Norgate; 7s. 6d. net). It has the interest of a first walk through a great city. For, while the author keeps well within the boundaries of his title, one never knows what one will come upon round the next corner. The chapter on Intellectual Values climbs, naturally, to the heights of Theism and Philosophy; but that on Physical Values lands one, not so expectedly, in town planning, and drainage, and games for girls, and sex, and other things; and that on Moral Values in such problems as love marriages, boarding schools or day schools, socialism—to name three. This is a fresh little work.

Compromise and the New Testament.

BY THE REVEREND J. H. WATT, M.A., RECTOR OF THE CHURCH OF THE GOOD SHEPHERD,
EDINBURGH.

A PAPER on an abstract subject wisely begins with an attempt at definition, and a search for a definition of 'compromise' at once reveals the fact that the word has two senses, one good, one bad. Thus Murray's *Oxford Dictionary* defines it in the good sense as follows: 'Adjustment for practical purposes of rival courses of action, systems or theories, conflicting opinions or principles by the sacrifice or surrender of a part of each.' It also defines the verb in the bad sense: 'to expose to risk or danger, to imperil' some political, intellectual, or moral cause or principle. Perhaps it is also worth noting that of the seven different shades of meaning there illustrated, six are in a good sense and only one in a bad.

It has been wittily said that those who now use and cite the Old and New Testament have to 'mind their P's and Q's,' and of course the problem of *ipsissima verba* is increasingly urgent. Yet it is surely still legitimate and possible to draw a general inference and to establish general principles without stopping to discuss the genuineness of each saying. The purpose of the present essay is to appeal to the spirit and not the letter, and to give the general impression conveyed by a body of evidence rather than to use the worn-out and doubtful method of proof texts.

The subject falls readily enough into four sections. The first considers compromise as an element in human character, the second reviews its influence

in human history, the third summarizes the evidence of the New Testament, and the last and least satisfactory endeavours to find some practical principles and conclusions and seems to achieve most meagre success.

1. *Compromise and human nature.*—Compromise and its opposite go deep into nature. Indeed it sometimes seems as if the compromising and uncompromising were permanent elements of temperament. Certainly some people seem to be hot-headed, relentless, unbending, uncompromising from their mother's womb, though they might glory in their own zeal and be far from sharing Jeremiah's regret—'Woe is me, my mother, that thou hast borne me a man of strife.' Certainly the instinct for accommodation seems equally congenital in others. It would be possible to risk two generalizations which may at least promote discussion. In matters intellectual man is less prone to compromise than woman: respect and zeal for truth seem to be stronger in man. On the other hand, in matters moral, woman is less prone to compromise than man, more ready for resistance on an issue, braver if less tolerant, more zealous if less patient.

However this may be, we do know well the two types in human nature. The first, the uncompromising, have clear-cut principles, hard and shining to themselves as diamonds. To them doubt is dishonesty and faltering sin. They will apply their

principle relentlessly, die for it if need be in the last ditch, or charge on, unquenchable, through the Valley of Desolation to the Delectable Mountains.

The compromising, accommodating type is equally plain. It is cautious, common sense, tolerant, preferring safety to speed. It is always concerned with what is practical and expedient at the moment. Paris to the compromising is always worth a mass, or, as we should say in the twentieth century, Madrid is worth a mass, and if they cannot get a shilling, they will be content with ninepence. Needless to say, it is hard for any one to judge these types dispassionately. We belong ourselves by nature to one type or the other, and inevitably we are kinder about our own kith and kin. We shall see the obvious weakness and strength of each more clearly, in the light of New Testament principles. Meanwhile the two types are there as permanent and eternal types of human nature, 'while rock stands or water runs.'

2. *Compromise in human history.*—Human history being human character in action, we are not surprised to find in it abundant illustrations of both types. The uncompromising type is the revolutionary of human history, and we can see him again and again down the centuries from the prophet Amos to Liebknecht and Lenin, from the Zealot to the Bolshevik. On the whole he has appeared more often among the Latins and the Slavs and the Celts than in the other races. He finds a principle, and he applies it ruthlessly, relentlessly, remorselessly. In Russia the principle of Government of a class for a class has been uncompromisingly applied, first in the interest of the Romanoffs, and now in the interest of the proletariat, and in each case without regard for consequences. Similarly in France the principle of Liberty, Fraternity, and Equality had to be applied, though the heavens fell. The tense zeal of the American carried him to the goal of freedom in 1775 and 1865 at a price that was terribly heavy. We need not tarry to find further examples of this uncompromising, catastrophic revolutionary element in human nature expressed in human history.

Inevitably, too, there is the other element, the element of compromise, accommodation, evolution. That is most clearly illustrated in British history. The practical, the possible, the temporary expedient have been dominating considerations again and again. We have got off with one revolution, we have drifted into a huge colonial empire without

ever evolving a colonial principle, or a theory of expansion. We have earned a reputation for justice and equity in our dealing with subject races that has never been surpassed, and yet we have never promulgated a cut-and-dried legal code, to be logically applied in all courts of justice. The Reformation in England, the Prayer Book of the Episcopal Church, countless arbitrations of industrial history, are all examples of the achievements of this type of human character.

Again, it is hard to speak dispassionately of either tendency, though nations and the past are more easily judged than living types, to which we have instinctive affinities or aversions. We can simply note their presence and influence in history, and go on to view the two tendencies, personal and historical, in the light of the Gospels and New Testament, and of the life and spirit and mind of Jesus Christ.

3. *Compromise and the New Testament.*—(a) The Gospels.—It is a commonplace to say that our Lord took human nature as He found it, and looked at human history without blinking facts. It is therefore to be expected that we find both elements in His view of history. There is certainly much in the Gospel records, of the uncompromising. Again and again the imperious voice sounds out: 'He that is not with us is against us'; 'Let the dead bury their dead'; 'Ye cannot serve God and mammon'; 'Except ye repent, ye shall all likewise perish'; 'Except a man be born again'; 'Except ye turn, and become as little children'; 'Except ye eat the flesh of the Son of man, and drink his blood'; 'Sell all that thou hast'; 'If any man will come after me, and hateth not his father, and mother, and brethren, he cannot be my disciple'; 'No man, who has put his hand to the plough, and turned back, is fit for the kingdom'; 'If thy brother will not hear thee, tell it to the church: and if he will not hear the church, let him be to thee as a heathen man and a publican.' And besides these individual warnings, there are all the terrible parables and pictures of uncompromising catastrophic judgments, relentless sundering verdicts, hard-and-fast clear lines between blessing and cursing, heaven and hell, 'Inasmuch as ye did it, come ye blessed . . . inasmuch as ye did it not, depart ye cursed.' Not for nothing have men spoken of Christ the uncompromising, the revolutionary.

But in addition and in direct contrast to this, there is a body of teaching which definitely suggests the other side of things. Christ tells a story of a

king counting his forces with the alternative of war or compromise. At another time He says the sons are free from taxation, but St. Peter must find the tribute, 'Lest we cause them to stumble.' He suggests a different standard for different people, 'All cannot receive it, but those to whom it is given.' 'Whosoever shall break one of these commandments, and shall teach men so, the same shall be least in the kingdom,' but not excluded from the kingdom. The wheat and tares must both grow together till the harvest, the drag-net gathers both good and bad, and temporarily nothing is done. There are times when even protest is out of place, 'He shall not strive, nor cry; neither shall his voice be heard in the streets.' There are times for great and wide tolerance: 'The bruised reed shall he not break, and smoking flax shall he not quench'; 'He that is not against us is for us.' 'How oft shall my brother sin against me, and I forgive him? until seven times? I say not unto thee, Until seven times; but, Until seventy times seven.'

Similarly in the wider aspect of human history. It is often catastrophic, revolutionary, when on the earth there is distress of nations and perplexity, and men's hearts fail them for fear. But it is also evolutionary. In direct contrast to the parables and pictures of doom, there are also pictures of slow invisible forces making their way, steadily adapting, accommodating, insinuating, themselves, events 'wrought in the silence of God,' as Ignatius finely says.

We find a way out of the contradiction by remembering that the gospel if it is for all men and for all temperaments, must naturally contain many aspects of life, and that in fact is the first ray of light that we get. Our Lord has a message for both types of human nature, the compromising and the uncompromising, healing and rebuking their obvious weaknesses, and praising their obvious strength.

He meets the uncompromising in their obvious weakness. They are apt to be hard and fanatical and ruthless, 'Lord, shall we call down fire from heaven?' He speaks to them of the Son of Man, who comes not to destroy but to save, not to judge but to save, and shows them always the Divine patience, the Divine mercy, the Divine charity, 'Judge not: be ye merciful; it is lawful to do good and to save life on the sabbath-day.'

But He also meets them in their obvious strength. their courage, their fire, their zeal. And He seems

to say to them, 'You are right in thinking that there are causes and people worth dying for.' A man must not live at all costs. 'Fear not them that kill the body, and after that have no more they can do.' The Crown of Revolution is Resurrection. The Son of Man, the uncompromising foe of hypocrisy and the wilfully darkened mind, shall be mocked and scourged and crucified, but the third day He shall rise again.

We can see Him too coming to the compromising, to heal and rebuke and exhort.

The weakness of compromise is again obvious. It is too slow, too tolerant. It often degenerates into camouflaged cowardice. Clearly the defect of all moral evolution is its pace, and we can see that our Lord has turned on it the searching stimulating light of the Cross; the permanent spur of moral progress, to alter the figure, is also the Cross. If it is true to speak of Time the great healer, if it is right to be patient and to trust that 'Somehow good will be the final goal of ill,' if 'he that believeth shall not make haste,' he that believeth must always have an open ear and alert conscience for that other great truth: 'If any man will come after me, let him ignore himself, and take up his cross daily and follow.'

Compromise, then, is criticized in its weakness: it is also praised in its strength, in its obvious patience and peaceableness, in its tolerance, which is at best a compound of faith and hope and charity. Men are to wait and watch and lend, never despairing. The patient shall win their souls, they shall endure to the end and be saved.

This twofold and apparently contradictory message is simply a living message for living people, and has to begin with men and women where it finds them. When we remember, further, that behind every word and prayer and act, there is the purpose of redemption, we need to ask no further question: we have seen ourselves, and know that Nicodemus was right; here is a teacher sent from God.

Does He at times seem terribly uncompromising? It is a redemptive severity. The one chance for some types is that a sharp stabbing severity shall sting them into life. Christ will bring a sword and send fire that He may also bring the abundant life, and leave to men the unworldly peace of the redeemed. Or does He seem sometimes curiously tolerant, curiously content to accept what He can get? Again it is the goodness of God leading men to repentance.

(b) The rest of the New Testament.—Inasmuch as the rest of the New Testament has the mind of Christ in all its highest moments, we shall expect to find the same two elements and attitudes that were dominant in the Gospels, and we are not disappointed.

The Pauline Epistles are the writings of one who claimed to have the mind of Christ, and his claim is justified in all that concerns this matter of compromise. St. Paul is to be found using both compromise and unyielding severity always with his Master's redemptive purpose. He is all things to all men that he may save some. So he exhorts to compromise in the Epistle to Philemon, or agrees to it as at the Council of Jerusalem, or urges it in advising about individual cases. But he is also at times quite uncompromising. He tells the Corinthians he has been severe with them because he loves them. He thunders against the very idea of a Christian lawsuit in a pagan court; he delivers men to Satan that they may learn not to blaspheme; he speaks plainly in uncompromising condemnation of certain vices. He makes one most emphatic and uncompromising compromise, 'I will eat no meat, while the world lasts, lest I cause my brother to offend.' So whether he comes with a rod or comes with mercy, he comes to save the brother for whom Christ died, and all his things are done with charity.

The Epistle to the Hebrews bears the same marks. Nothing could be more uncompromising than the break with Judaism. There is to be no return to the beggarly elements. The old covenant was to the writer 'much ado about nothing'; it could never save men from sin. On the other hand, the author understands the evolution of sacrifice in history and has no break to make with priesthood after the order of Melchizedek. Christ 'inherits' a name, something that had always been there, and is the first-born of many brethren. The readers of the letter face a crisis, no longer under the terrors of the inexorable trumpet voice of law, 'they are not come to a mountain that burned with fire,' but rather live in the spirit of the heroes and heroines, Jew and Gentile of chapter II, the 'Anointed ones,' the 'Messiahs,' the 'Sons' of all ages.

The Johannine writings seem more uncompromising with their sharp sheer contrasts of love and hate, life and death, light and darkness. 'There is a sin unto death; not concerning this do I say he should make request.' But if the man who sins hath

not seen Him, neither known Him, the man who says he has not sinned, the people who say they have no sin make God a liar. Obviously there is a suggestion of some need for accommodation, and the love which expresses itself in mercy throbs all through the Epistles, leaving a general impression that is by no means one of unrelieved uncompromising severity.

Similarly the Book of Revelation, in so far as it reflects its Jewish and apocalyptic ancestry, is of course uncompromising. Yet the Spirit who speaks to the Churches in the seven letters will accept 'a little faith,' and not to have denied the name is a ground for praise though it seems a somewhat negative achievement. Professor A. C. Welch has recently pointed out that the writer attempts a doctrinal compromise or reconciliation between the Jewish belief in the resurrection of the body and the Greek doctrine of the immortality of the soul.

Such a brief review suggests that the writers of the New Testament lived in a difficult and changing world and had to make decisions from day to day. That naturally committed them to both the acceptance and refusal of compromise, but in every case and in every book there is always the same desire to save men and to bring them to the knowledge of the truth.

It is perhaps worth while to notice the bearing of these considerations on critical questions. Much recent criticism seems to seek consistency at all costs. The St. Paul of the Epistles is not the St. Paul of Acts. The man who wrote Galatians cannot also have accepted the compromise of the Jerusalem Council. The two adjacent paragraphs of St. Matthew 18—one speaking of forgiveness unto seventy times seven, and the other pursuing a quarrel to the point of excommunication—cannot both be genuine. Such a desire for consistency at all costs is surely excessive. There are times and occasions in all ages when opposites are not necessarily contraries, when inconsistency is a sign of both strength and wisdom, and such situations must plainly have arisen in Apostolic times. They were met not by any consistent and unvariable rule of thumb, but in the spirit and with the vision of the Love which will not let men go, and also will not let men off. If textual considerations make it evident that a passage of Gospel or Epistle is not genuine, there is nothing to be done but accept the evidence. But it is surely high time that the

practice was abandoned of rejecting passages only on the ground of inconsistency.

4. *Conclusions.*—In all deliberations as to the comparative wisdom of compromise or intransigence the question must first and always be asked, which course will lead most to the redemption or progress or lasting good of the cause or principles or persons concerned? The test of both acceptance and refusal of compromise is its real inner purpose, and the only finally Christian purpose is redemption in the widest sense.

Any decision made must further be followed out in the spirit of charity. It is possible to compromise from lack of zeal or loyalty or courage, from mere torpor of mind or spirit, from mere lack of interest. It is also possible to refuse to compromise in a spirit of self-assertive cocksure arrogance, to exalt precept into principle, to confuse zeal for truth with animal temper. The surest, keenest zealot can never afford to forget St. Paul's great warning, 'Though I give my body to be burned, and have not charity, it profiteth me nothing.'

One principle, the principle of redemption; one spirit, the spirit of charity, these seem but a slender equipment for one of life's perpetual problems. Often men long for more; often they would like an unvarying formula, a 'slide-rule,' as it were, of wisdom and morality to produce the perfect decision

automatically and save them from the toilsome tasks of thought and resolution. Fortunately Christianity is not static but dynamic, not dead but alive. Not for nothing is the difficult teaching of the Gospels followed by the gift of the Spirit who shall guide men into all the truth. Happily men are under grace and not under the law. 'The golden rule is that there is no golden rule.' People and problems have to be met and weighed and judged one by one in the light of all the pertinent and attainable facts. At long last men have to say their prayers and make their choice and do their best—'*Veni Creator Spiritus.*'

Two pictures above all others have gripped the hearts of the Christian centuries. The first is the picture of the Madonna and Child, which suggests, perhaps fancifully, the accommodation, the adaptation of the Divine to human limitations, the compromise as it were of God with man, the mode of the Divine Immanence. The second is the picture of the Crucifixion, the Divine refusal to compromise with human sin, the mode of the Divine Transcendence. Each has its eternal message for varying human moods, the first tempering moments of hardness and impatience and superiority, the second healing cowardice and kindling courage. The messages vary, the word of appeal is for ever the same—'See that ye refuse not him that speaketh.'

Recent Foreign Theology.

Recent Studies of Schleiermacher.¹

PFARRER LEHMANN-ISSEL has sat at the feet of Professors Troeltsch and Wobbermin; their influence upon him is evident in this study of the relation between the objective and the subjective elements in religion. The author's purpose is to present a detailed criticism of Karl Dunkmann's *Die theologische Prinzipienlehre Schleiermachers* (1916), but reference is also made to other works by Dunkmann, especially his *Religionsphilosophie*

(1917), which aims at showing the insufficiency of religious experience as a foundation for Christian theology. The contention of this work is that the respective conclusions of Dunkmann and Schleiermacher cannot be combined into one system, and in the course of an elaborate investigation much valuable information is given concerning the contributions made in recent years, by leading German theologians, to this ever-recurring theme.

The permanent value of Schleiermacher's writings is held to consist in his having been the first to direct attention to the new problems which the Renaissance made it incumbent upon theologians to face. He claimed that theology is entitled to a place within the circle of the sciences, and that Christianity is a religion among other religions,

¹ *Die Grenzen des objektiven Erkennens in der Theologie: Eine Untersuchung über die Frage nach dem Wesen der Religion*, von Lic. Kurt Lehmann-Issel, Pfarrer in Neuenweg (Leipzig: J. C. Hinrichs; pp. iv, 208).

though with unique characteristics. The modern theologian has access to far more extensive historical material than was available for Schleiermacher, who did, however, show that, to understand Christianity, it is essential to take into account not only the Bible, but also tradition and experience. The reason why different theological schools claim him as their founder is that he did not offer final solutions, but supplied stones for later theologians to use in the construction of their various systems. His two basal principles were that, on scientific grounds, Christianity cannot claim to be the only religion, and that experience proves it to be unique among religions.

Dunkmann's main contention is that Christianity is the only religion, because all other historical religions fail to realize fully the true ideal of religion. Lehmann-Issel charges him with arguing in a circle: on the one hand, saying that Christianity is true, because it corresponds to the ideal of religion; on the other hand, urging that the true ideal of religion is only to be found in Christianity. He maintains that Dunkmann's appeal to Schleiermacher involves an interpretation of his views which is diametrically opposed to the generally accepted estimate of his teaching. Schleiermacher, who is the founder of modern theology, becomes a supporter of the old Protestant orthodoxy. Dunkmann understands by religion the *idea* of religion, by science the *idea* of science, and by experience the *idea* of experience; thus he gives to all these words a different meaning from that which they have in Schleiermacher's writings. 'The deduction of an idea can never determine the reality and the truth of a psychological fact, and the deduction can never be an "experience."' Unlike Dunkmann, Schleiermacher never attempted to *deduce* religion; he assumes religious experience as a psychological fact, and analyses the religious consciousness.

In Lehmann-Issel's summary of the important section in which he deals with the varieties of religious phenomena in history, the significance of religious experience, and cognate themes, he affirms that the question 'What is religion?' raises a problem which cannot be solved except by scientific methods; but inasmuch as religious experience is also an historical fact, it must be compared with other phenomena. What we understand by religion is, at the outset, determined by our own experience; but, as our historical knowledge increases, the richer in content does our conception of

religion become. In like manner, we discover what Christianity is from our own experience, as we compare it with the experience of the disciples of Christ as recorded in the New Testament, always bearing in mind that only when the Spirit of Christ pervades our own religious life can we truly know what is the essence of Christianity.

J. G. TASKER.

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Deissmann's 'Licht vom Osten.'¹

DR. DEISSMANN tells us in his preface that the first leisure at his disposal after the War and the pressing duties which followed it was devoted to a thorough revision of this well-known and highly valued treatise. Its recognition had been attested by the appearance of three German and two English editions. He was asked to reprint it, and he set himself to discharge his responsibility with what one can only call an astounding thoroughness. The present reviewer has only had the opportunity of comparing this new fourth edition with the first German edition. The comparison is extraordinarily impressive. Practically every page, more especially in its footnotes, reveals the bringing up to date of the minutest points.

The plan and character of the book have not been altered, but with colossal industry exercised in a most distracting period, Dr. Deissmann seems to have let nothing relevant escape his notice. It would be useless to give examples. For no single page of the earlier edition seems to have remained unaltered. Books, articles, dissertations, private letters from experts, all are used to illuminate the subject. Also, the illustrations are enormously increased. The indexes are immensely elaborated. So that from every point of view the earlier editions are genuinely enriched.

It is needless to remind readers of this Journal of the unparalleled services which Dr. Deissmann has rendered to the investigation of the language of the New Testament, more especially in the light of the Papyri, Inscriptions, and Ostraka, which have become available in recent times. These constitute a province of scholarship which may well be called

¹ Fourth completely revised edition, Tübingen: J. C. B. Mohr [Paul Siebeck], 1923, pp. xvii, 447; 15s. 3d., bound, 20s. 4d.

his own. This new edition of his famous book makes students of the New Testament more emphatically his debtors than ever.

We are delighted to learn from his preface how much labour he has spent on the restoration of

friendly relations among the nations. And one can only think of this new edition of *Licht vom Osten* as bringing Christian scholars of every race and tongue to sit anew at his feet.

H. A. A. KENNEDY.

New College, Edinburgh.

In the Study.

An Evening Prayer.

O God, Bless now and always, we pray Thee, the services of Thy House, and wherever Christian people have this day raised their desires unto Thee, do Thou hearken unto them, O Lord. Spare in Thy great mercy all who have offended Thee this day. Have pity upon the children of darkness who misuse the night for their own evil purposes, and let them not continue in the folly of their ways. Grant that those who have quarrelled or complained this day may not let the sun go down upon their wrath or discontent. Do Thou guide aright the traveller on his way, and protect and provide for all the helpless. Heal the sick, if it be Thy holy will, and comfort all who mourn. For those who cannot sleep through suffering of mind or body, do Thou shorten the hours of darkness by Thy presence. Watch with loving care, we beseech Thee, over all our absent kindred and friends, guiding their steps in the ways of security, righteousness, pleasantness and peace. Guard Thou the aged and the little ones; and whether this night be like all the past ones to us, or to any of Thy people anywhere the last, grant that we may all alike be found safe in Thy gracious keeping, and so bring us, Heavenly Father, in Thine own time and way out of this world of darkness and change into Thine Eternal light and rest and peace, for Jesus' sake. Amen.

Virginibus Puerisque.

An awfully Big Adventure.¹

'Keep cool, keep awake. Your enemy the devil prowls like a roaring lion, looking out for someone to devour.'—1 P 5⁸ (Moffatt's translation).

Do you ever feel that somehow you have been born at the wrong time altogether; that you are dreadfully unlucky to be here when things seem to be so deadly dull and stale and slow compared

¹ By the Rev. A. J. Gossip, M.A., Aberdeen.

with what they used to be in the old story-book days? You are deep in some exciting tale that won't let you sleep at night—about the French Revolution, or the Cavaliers, or the wars of Prince Charlie, and of how some lucky beggar of a boy, no bigger than you, got mixed up in the very centre of it all, and had such glorious adventures, and escapes so narrow that you breathe hard even when you read of them, and he went through it all! Or else it is some girl who, when everything seemed over and the enemy triumphant, outwitted them ever so cleverly, and they were baffled after all—all through a girl as young as you! And then you waken up, and, after that, real life, your life, seems drab and tame and unexciting, like a wet Saturday afternoon when you have played all the games, and read all the books, and still it pours, and there is nothing left to do except glue your nose flat to the window pane and wish that it were time for tea! Nothing really big and creepy ever happens to you. You know how the books open. 'A lonely and bespattered horseman was riding slowly through the fading light,' and before you turn the page he has ridden straight into all kinds of exciting things—that sudden scuffle in the dark when, from under the shadow of the great trees, they leap out on him, and he is down; that eerie inn out on the lonely moors where in the silence, when the very night seems listening, he hears a knife being sharpened in the next room, and then some one softly tries the handle of his door. And there are duels; and a mad leap for life, and the horse just does it; and heaps more adventures, all tumbled together! In these days it seems a boy couldn't stroll down a common street without running into dozens of them. But when you turn a corner there is never anything better than a dog chasing a cat, and you're lucky if you see even that!

Surely things have grown dreadfully old, and tired, and not nearly so interesting as they used to

be! I don't know about that. Exciting things still leap out on one sometimes suddenly enough. Once, when I was a lad, and walking down a quiet street, three little ladies ran out and cried they were so glad to see me, and would I throw a burglar out of their house! With some exaggeration I said that I would be very pleased, and they gave me a candle, and I started searching, with the sure feeling that very soon somebody was going to be tumbling down the stair, and that somebody was going to be me! As it turned out there was no burglar; but that was not too bad for a quiet lad, one quiet evening in a quiet street. In any case, life can be still tremendously exciting; and many people, Christ's people, have the most thrilling adventures every day. When Christ was here He used to tell folk that, if they were going to be on His side, they would have a wild, splendid time of it, and that there was no use of any one thinking of it at all unless they were prepared to stand rough weather, and to take knocks, unless they had grit and pluck and a big heart. It's going to be gloriously exciting, so He said, and added, 'That's why I am so sure that you will come; you couldn't possibly keep out of this!' And it is exciting, the nice kind, like the last five minutes of that football match when the other side were on your line and all but over, and they just kept them out, and could they manage? Ah! they're in! But no! He's down, just outside the line. And you shouted yourself hoarse, and couldn't keep still, and loved every minute of it. Well, it's like that. Didn't you know, and did you really think that it was dull and stale? Anything but that! The men in the Testament keep telling us how thrilling it is. It's like a soldier on campaign watching in an outpost in No Man's Land, all his nerves listening. What's that, was it a twig snapping? Or, like a boxing match against some great strong bully, and you have to be clever and very watchful all the time or he will floor you. Or, like a race, the last ten yards, and it's neck and neck, and one must go all out to win. Or, here is Peter saying it's like being out in the jungle, knowing that a lion is quite close, though where, you aren't just sure. And you crouch near the fire, and heap on brushwood to scare him, and daren't doze over even for a second. There he is roaring; that means he is going to spring. Is it at me? Steady now! It's as exciting as that.

But what does he mean? There is no lion in your house. Mother wouldn't let him in; she makes

fuss enough when you bring home some stray puppy, or half a dozen rabbits; would never allow a lion to prowl about her nice clean house with its great wet paws? But, of course, he means temptations, those horrid things that are always hunting us, and that leap at us so quickly, when we never knew that they were anywhere near; that seize and carry us off, and worry us, and maul us. They do come dreadfully suddenly, don't they; and it is never safe to forget about them, is it? A man lately was telling us in a book of how he went shooting; and crawling along a narrow ledge of rock, with a sheer height above him and a deeper one below him, he turned a corner, and came face to face with a leopard, I think it was, that crouched to spring. And his heart went pit-a-pat, and he could only stare at the two great, green, glaring eyes; but his revolver fired of itself, and one of the two eyes went out, for he had shot straight into it. And with that the great beast sprang at him, and all but swept him with it down, down, down to a horrible death far below. And it was all so sudden and so unexpected, that the man stood trembling and dizzy and sick. And sometimes you are playing a game merrily, and all at once temper leaps out at you from nowhere: or you get into a hole at school, and in the flurry, before you realize what you are doing, you have said something not quite straight. You are not thinking about danger, turn a bluff of rock, and there is a leopard with its glaring eyes! It's terribly exciting. Indeed you will not manage at all by yourselves.

In South Africa there was a native village where every night a man-eating lion seized on some one. They built traps, and it broke them; they tried to scare it, kept awake, shouted and made huge fires; but always there came a wail, and somebody was gone, night after night. And at last a great British hunter heard of it, and took pity on them, and travelled hundreds of miles, and said, 'I'll get him for you'; and he did. And you do your best, but these great prowling brutes, temptations, are too strong and far too clever for you; and they beat you down time after time. Ah! but there is a mighty hunter, Jesus Christ, who has heard about it, and has come from very, very far to help you. Your traps aren't strong enough, your little bows and arrows can't stop these big beasts' rush. Although you try to keep awake, you doze and then they get you. Ask Jesus Christ, and He will keep you safe. Ask Him to help you and He will. It

will still be gloriously exciting, one long 'awfully big adventure,' but with Him beside you, you need have no fear, no fear at all.

Sunshine, Twelve Hours.¹

'Let your light shine.'—Mt 5¹⁶.

Clever men have made instruments for measuring the sunshine, so that you can know how much of it there was on any given day. Some of the simplest of them are something like this. There is a little glass ball, and when the sun strikes on it, it gets hot, and burns a small black mark on paper that is behind it: and, as a clock ticks, this paper, which has the hours and the minutes and the seconds printed on it, moves, so that the mark becomes a narrow line along it. But, when the sun is hidden, the glass ball grows cold, and nothing happens to the paper then. So that, when evening comes, you have a record of the day. See! It was beautiful sunshine right on until twelve o'clock, but at twenty to one a big cloud spread across the sky, but only for ten minutes, for look here, the burnt line begins again. At three the sun was lost, and never showed again, except just for a second or two at about half-past six. It's all set down, and can be read at any time. It's like the books at school, where the good days and the bad days are all marked. You can't remember what you did on a night four months ago, but the books show. That day you had a headache; or was it a splendidly exciting story some one lent you? anyway you didn't stick in to your work, but scamped things, and fell badly in the class, sank down to twenty-seven: or that other night when you got tired of that, and made up your mind that you were going to stick in again, and you went up to third or fourth. It's all there in the books; and if Dad were to ask the master how you have been getting on, he could look up and say, 'Well, during December he was fairly idle, but he has been doing really well since then.'

And so they keep a record of the sunshine of the bright days and the dull, of the gold hours and the grey, of the places that get lots of sun and those that don't. And any morning in the paper you will find where the sun was shining the day before, and for how long—Brighton, thirteen hours; Greenock, one second, it may be; somewhere else, nil.

You, too, have got a sunshine gauge, and I wonder

¹ By the Rev. A. J. Gossip, M.A., Aberdeen.

what your one shows—dull days or bright ones, happiness or grumps? There are some boys and girls so merry and good-humoured, with such a knack of making other people happy, that they are like a ray of sunshine; and, when they go back to school, things get very dreary for those left behind, and mother misses them just dreadfully, and, as they said about a cheery laddie long ago, 'The village seems asleep or dead, now Lubin is away.' That is what people felt about Jesus Christ. When they were with Him they all felt cheery and happy-hearted, for life was a fine thing, full of sunshine. One of them tells us that to him it was like this. In the old days he had often been out at night on the lake fishing, and sometimes it was cruelly cold, and they were wet through with rain and spray, and the winds cut them to the very bone, and it was all horrid and miserable. But the sun rose. And what a difference that made. Their clothes dried, they grew warm, their fingers, not stiff any longer, could haul at the nets and at the ropes, and they got on; their spirits soared up like a singing bird, they laughed and jested, and sang and grew quite cheery again. And since Jesus came, and as long as I am with Him, there are no dull days. For He is like the sunshine—hours and hours of it the whole day long, and never a cloud hiding it; and one is always happy all the time.

I wonder what your gauge shows to-day? Is there that burnt mark running along the paper, or is the ball quite cold? Perhaps you have had a rather bad day so far, were late in getting up (and why is it that it is only when one is in a hurry that buttons come off and things break?). Perhaps when you were about finished dressing, you found something on the chair that ought to be down near the skin, and had to strip and start again, and porridge was cold, and mother said you had to take it; and you were late again when they were going off to church (who is it hides your cap just when you want to make up time?); and yesterday you couldn't get to the match for it was too wet and cold, and you've been sitting here in church nursing that sore, and sulking over it—no, the paper seems unmarked so far, never a blink of sunshine. Ah, well, it's early yet, and, if you want, you can still have many hours of it before the evening comes. It looks like a wet afternoon, but it can be quite summery and bright inside. Be decent and play with the wee ones, and you will really find it first-rate fun, for baby says such odd things, and a

tea-time you'll be telling them to mother, and shouting over them. Make up your mind that you're not going to growl because you must stay in, and you'll find heaps of jolly things to do indoors. It's only half-past eleven yet. If the sun comes out now, your day may still show 'sunshine, eight hours—not too bad after all, with such a horrid morning! But if you want to have it all day long, remember as soon as you waken to run to your friend Jesus Christ, and stay beside Him, as near to Him as you can; for beside Him it is always midsummer, and the flowers are always out, and the birds are always singing, and day by day the gauge shows, 'Sunshine, twelve hours.'

The Christian Year.

THIRD SUNDAY AFTER TRINITY.

God walking in the Garden.

'And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him, Where art thou?'—Gn 3^d. 9.

Is this history or is it parable? Is it an incident in the life of one man and woman, or is it something that might happen to any of us? The writer wants to express the fact that we have fellowship with God. How could he have expressed it better than by saying that God walks with men? We understand the figure at once. We see the beauty of the idea—God walks with man in the garden in the cool of the day. But do we find God with us in our gardens? T. E. Brown has a famous poem about a garden and God's place in it.

A garden is a lovesome thing, God wot!

Rose plot,

Fringed pool,

Ferned grot—

The veriest school

Of peace; and yet the fool

Contentends that God is not—

Not God! in gardens! when the eve is cool?

Nay, but I have a sign;

'Tis very sure God walks in mine.

There are three great truths in the text.

1. Men are made for the enjoyment of God's company. That is expressed by the words 'they heard the voice of the Lord God walking in the

garden in the cool of the day.' That is one of the greatest truths that we can know. If we do not know it, it may be said that we know nothing, for it explains both creation and redemption. It explains why the world was made by God at first and why the Son of God came into the world afterwards to redeem it. We are made to enjoy God's company. How can we enjoy it? Just as Adam and Eve enjoyed it. They walked with God in the garden. That is to say, they thought of Him in the midst of their work and their pleasure.

But there is another way in which we may enjoy His presence, His company—that is, in direct worship, whether public or private. We have one day in seven set apart for the purpose. If we hear the voice of God when we walk in our gardens, we are certain to hear His voice still more clearly when we worship in His House. We read the 'Word of God' as we call it—that is just another way of saying we hear God's voice in the Bible. And what are we doing when we pray to God but just holding fellowship with Him? This is the very best definition of prayer that can be given—it is holding communion, or fellowship, with God.

But I think we may fairly look upon praise as enjoying God's company just as truly as the reading of the word or prayer. When we sing our psalm or our hymn we understand that He is hearing us. What would be the use of singing them if He did not hear us when we sing? Many of the psalms and hymns are direct prayers, and have no meaning whatever unless it is true that God is listening to us while we sing them.

Lead us, heavenly Father, lead us

O'er the world's tempestuous sea;

Guard us, guide us, keep us, feed us,

For we have no help but Thee.

And many of the psalms, and many of the hymns too, express the enjoyment of God's presence. Take, for example, the Scottish metrical version of the rooth Psalm:

All people that on earth do dwell,

Sing to the Lord with cheerful voice.

Him serve with mirth, His praise forth tell,

Come ye before Him and rejoice.

In short, every act of worship is meant to recognize the nearness of God, His readiness to hear us, and our pleasure in His company. We walk and talk with God in the sanctuary.

2. But now we come to the words, 'they hid themselves from the presence of the Lord God amongst the trees of the garden.' Here is a complete change. Something has evidently gone wrong. What is it? It is the same thing that has gone wrong with every one of us. Adam and Eve have sinned—they have been selfish; they have thought of themselves and not of God; they have preferred their own will to God's will, choosing the way that was right in their own eyes without thinking whether or not it was right in the eyes of God. Sin is simply selfishness. Adam and Eve can no longer enjoy God's presence. Instead of enjoyment, what we now see them showing is shame and fear and hiding. These are the three things that regularly follow upon sin. In this story, which is so wonderfully told in the third chapter of Genesis, the *shame* of Adam and Eve is expressed by the idea of their nakedness. It was not nakedness of the body that troubled them, but nakedness of the soul. They knew that God saw right into them; their conscience told them that, as it tells every one of us. They could no longer look God in the face. But conscience not only makes us ashamed, it makes cowards of us. 'Conscience doth make cowards of us all.' Adam confessed that; 'I was afraid,' he said. We are not always manly enough even to confess it. But whether we confess it or not, *fear* is an inevitable result of sin. The third result of sin is *hiding*. They hid themselves among the trees of the garden. This is a very common result of sin. When we sin against God we are always trying to hide ourselves. What are the trees that we hide amongst? Sometimes it is pleasure. We try to drown our conscience by going in for all kinds of enjoyment. Sometimes it is work. We must not give ourselves time to think, and so we keep ourselves busy. But whatever it is we try to hide behind, it is all in vain. Adam and Eve could not hide themselves from God among the trees of the Garden of Eden, and we cannot hide ourselves from Him among the trees of work or pleasure or anything else, however thick their leaves may be.

3. But now comes the best part of the whole story. When God says, 'Where art thou?' we think He has come to condemn us, but He has come for no such purpose. He has come to redeem us. He does not need to condemn us, because our own hearts have condemned us long ago; we condemn ourselves. Christ Himself tells us that He did not come into the world as a judge. He came as a

Saviour. 'I came not to judge the world, but to save it.' And He saves it by the power of love.

When Christ came into the world He came saying, 'Where art thou?' When you read the story of His life you find that He went about seeking the *lost*.

Now this was done out of love. You will never understand the meaning of the coming of Christ into the world until you see that it was due to the love of God. If there is one text in the Bible that you must know by heart it is the text, 'God so loved the world that he gave his only-begotten Son.' In order to convince them that He came into the world not to condemn it but to save it, Jesus had to spend His whole life going about doing good, healing the sick, cleansing the lepers, raising the dead. And even then they did not realize that it was all for love that He had come into the world. They did not realize it until at last He willingly died for the world. Then they came to understand what He meant when He said, 'Greater love hath no man than this, that a man lay down his life for his friends.'

Now the purpose of Christ in coming into the world was to restore us to the enjoyment of God's presence. And that can only be done by love. For we cannot enjoy the presence of God unless we love Him; and we love, as John says, 'because he first loved us.' What is the effect of the love of Christ upon us? How does it bring us back into the enjoyment of His company?

First of all, it rouses in us a sense of sin. Sin, as we have seen, is selfishness. Now you will never drive selfishness out of people by condemning them; you will only do it by loving them. For it is only when they see your love that they see their own selfishness.

Then the next step is that we are sorry for our sin. As soon as the Prodigal saw that he had been selfish in taking all that belonged to him and spending it in riotous living he was sorry for it. 'Father,' he said, 'I have sinned against heaven and in thy sight and am no more worthy to be called thy son.' It was the father's love that made the Prodigal feel sorry. It was the love of God that made David sing those wonderful penitential psalms.

And then, last of all, comes our response to the love of God. 'We love because He first loved us.' 'Where art thou?' is no doubt the question of the righteous judge from whose eye no tree in the garden

can hide us; but it is also the voice of the compassionate Father who Himself comes down from heaven to look for His lost one.

FOURTH SUNDAY AFTER TRINITY.

Concerning Giving.

'Let each man do according as he hath purposed in his heart; not grudgingly, or of necessity: for God loveth a cheerful giver.'—2 Co 9.

1. *The root of a fine beneficence.*—The practical precepts found in the text emerge out of the Infinite. They suck their nutriment from the very heart of God. The soil in which they grow is that of profound devotion. Look at the soil of this particular Epistle to the Corinthians—at the fifth or sixth chapter, or give patient examination to this rare representative portion of the eighth chapter, 'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might become rich'; or take the culmination of this ninth chapter, 'Thanks be to God for his unspeakable gift.'

Paul's own liberality is always a fruit, and never a work, and it is the product of his communion with the Eternal. First of all, he had passed through a mighty spiritual experience which he can only describe as a transition from darkness to light. That glorious emancipation had made him the love-slave of his Deliverer, and he watched with vigilant love-eyes for the faintest indication of his Master's will. 'The love of Christ constraineth me!' And out of this liberty of the love-slave there emerges a spontaneous and fervent gratitude which expresses itself in every form of liberal and bountiful service. Paul was a great giver because he had so greatly received. Paul's liberality can be traced to Calvary; all his giving had its roots at the Cross.

2. *The nature of a fine beneficence.*

(1) The negative aspects. There is an absence of grudging. That is a very expressive word, and its real content is given in the margin, where we find the alternative phrase 'of sorrow.' That is to say, there are some people whose giving is 'of sorrow,' as though they were in pain, and the transaction is done to the accompaniment of sighs and groans. It is not that the gift is withheld; it is that it comes so reluctantly, as though some heart-strings were snapping in the passage. And what is the explanation? Just this: the soul is wedded to a thing instead of to an ideal, and the extraction of the thing is an agonizing divorce.

Dr. John Hall puts the matter thus: 'It is a shame for a rich Christian to be like a Christmas-box, that receives all, and out of which nothing can be got till it is broken in pieces.'

And then the apostle mentions a second negative characteristic; true liberality is not 'of necessity.' By this phrase he most clearly implies that there are people who give just because they are compelled to give. Their liberality is a 'forced' product, and, like all forced things, lacks nature's matured sweetness and charm. Social conventions can exercise a compulsion which elicits apparent liberality. Some people give because others are giving, and it will not pay to be out! Such liberality is like the slip of paper lying in the railway track, snatched up in the suction of a passing train and whirled along in the path of a common destiny. This liberality is caught in fashionable currents, and transiently moves 'of necessity.' Now the apostle teaches that no such small 'necessity' characterizes the Christian grace. It does not give because it must, it gives because it wants to. Its constraint is the gentle constraint of devotional love.

(2) But the apostle leaves these merely negative and somewhat colourless attributes and proceeds to more positive characteristics. True liberality is simple, having been *born in the 'heart.'* It is not engendered in the regions of calculation and expediency, but in that deep, elementary, vibratory region, the abode of the sympathetic chords of the life. There can be no fine liberality if these are untouched and unstirred.

But let no one imagine that the apostle is proclaiming the intended domination of blind emotions. True liberality is inclusive of both emotion and *understanding.* The basal sympathy is to express itself in intelligent purpose. 'According as he hath purposed in his heart.' Christian graces are not blind dispositions; they are lit up by the ministry of a vigilant understanding.

Further, this virtue of liberality is not only simple and intelligent, it is *warmed through and through with a most genial heat*—'God loveth a cheerful giver!' Can there be any more gracious and welcome experience than this one of having to do the King's business with a man whose heart is stirred and whose purpose is clear, and who just baptizes you with sunshine that he has caught from the countenance of his Lord? And yet, after all, there is a more delightful experience than so gracious

a meeting with this so gracious a man, and that is, to be the man, with our own hearts stirred like harp chords, and our own purpose clear with the counsels of the Almighty, and our own sunlit face throwing reflected beams of cheery goodwill upon every form of noble enterprise.

3. Now, if this high quality of liberality is to be manifested in our life, there are one or two matters to which we must give attention, altogether apart from those primary and radical conditions to which we referred at the outset.

(1) *The spirit of liberality requires to be kept informed.* To deny the information is to refuse the requisite incitement. Liberality works through certain prepared conditions, and one of the requisite conditions is that we should provide it with news. There will be no liberality where nothing is known: and therefore next to our knowledge of God we require the facts of human life.

(2) But even facts themselves may lie in the mind as infertile as marbles in a boy's pocket. If facts are to become operative and incentive, our *imaginings must be brought to play upon them.* If we could see conditions as they are in the overcrowded parts of our great cities, if we could imaginatively enter into their inner significances, significances that cannot be told in speech, and if we could track some of their far-reaching relationships, and open out these stubborn facts like the opening of a chestnut burr, everybody's liberality would leap to the enterprise of institutional work. And what applies to this applies to the entire field of Christian service. We must get to know the insides of our facts, and we must use every available means to obtain the knowledge.

(3) But even with all this the heart would still be exposed to the most insidious snares. There are people who are most unquestionably in Christ, and who even exercise such imaginings as we have tried to describe, and yet, through lack of ordinary business arrangement, their giving is marked by niggardliness and stint. No liberality will continue generous and ready and cheery unless there is some *basal and systematic arrangement.* In the old Jewish dispensation the brotherhood of God's people were commanded to set aside one-tenth of their income for unselfish service. But in the case of men of affluence, this is by no means an adequate proportion. A man with a thousand a year ought not to be contented with the consecration of a tenth. He should rather follow the example of

one conspicuously wealthy man in our country, who began in very humble circumstances, and who in his comparative poverty systematically assigned a tenth for service, but he increased the proportion with the increase of his wealth, and he now assigns one-third to the service of his fellows and his Lord.

Let us set aside a certain proportion, determining that proportion in the very presence of our Lord. And what will be the effect? In the first place, it will save us from the peril of assuming we have given more money than we really have. There are some people who unfortunately estimate their liberality by the number of appeals that are made to them, and not by their responses. And systematic giving will save us further from countless worries and petty casuistries. We shall not have to be continually arguing with ourselves, and pleading with ourselves, and excusing ourselves. No, there will be the simple inquiry: There are our resources, and here is the appeal: can it be met?

And, last of all, *systematic giving makes liberality a delight.* To go to our consecrated money is like having a private bank in which we can draw for the work of the Lord.

'God loveth' such a giver! What an inheritance! What a baptism! Such a man lives in the love of the Almighty. It is enough. In this divine good, life will reach its consummation and its crown. The man is even now 'for ever with the Lord.'¹

FIFTH SUNDAY AFTER TRINITY.

Failure.

'And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing.' — Lk 5⁵.

Many of the personal incidents in the lives of our Lord and His disciples light up, like transparencies, with vivid spiritual instruction. One of these is that most suggestive experience of Peter and Andrew and the two sons of Zebedee, when they 'toiled all the night' with their nets and drew in nothing. That long night's work—and probably hard work too—meant failure. Peter's sad words, 'Master, we have toiled all the night, and have taken nothing,' might be written under the history of more than one human undertaking.

In common with the man of the world, the Christian suffers by the failure of earthly hopes and mundane prospects. His dreams perish. His plans

¹ J. H. Jowett, *The Transfigured Church*, 241.

miscarry. The child of God is not exempt in this respect from a share in the common experience of mankind. He labours for some earthly prize, but another carries it off. He plants a vineyard, but another eats the fruit.

But beyond this liability to failure in the concerns of this life, the Christian is exposed to the consciousness of failure in a domain which the worldly know nothing of. The worldly man can experience a sense of failure only in the narrow concerns of this world; his theatre of hope and action is contracted; but the Christian is exposed to the bitterness of failure in the vaster concerns of the spiritual world, in the loftier dreams of holiness, and in the Christly standard of self-denying service.

As a Christian, he obtains a new conception of the majesty and solemnity of life; he sees a new vision of his purpose in existence; he realizes the supreme beauty of holiness, as well as the obligation he is under to make it his final goal; he perceives a new standard of life altogether—the life of service, in the place of the old worldly life of self-pleasing. New spiritual faculties are created in him, new perceptions, new desires. The Holy Spirit implants within him a new set of spiritual instincts which demand to be satisfied by earnest self-culture and whole-hearted service. And just in proportion as this conception of a wider, ampler, nobler life comes to the Christian, so does it open a new and wider door for the entrance of failure and disappointment.

1. He is acutely conscious of failure in his devotions. Prayer seems so unheard and mechanical at times. He prays and prays, and yet no answer comes out of the silence. Or his thoughts refuse to centre themselves on God. And even when they obey the strong authority of the will and cease to wander, how hard it is to realize that one's prayer has been breathed straight into the ear of a Personal and Loving Father. We have sought communion with our Father, and yet we feel that we have failed.

But have we failed? Was the prayer of the Syro-Phœnician a failure when the Master passed on in silence and answered her never a word? Did she turn to go home broken-hearted, and say to her afflicted daughter, 'I have failed!' No; she won her way through that barrier of cutting silence, and only cried again in greater earnestness. Is she not utterly crushed by Christ's reply? No;

she takes the very words of the Saviour and turns their point against Himself. 'Truth, Lord; yet even the dogs are not left to starve. They are allowed the droppings of the table. This is all I ask.' Then her cloud broke and the sunshine poured into her heart. Then the Master's meaning was clear. 'O woman, great is thy faith; be it unto thee even as thou wilt.' What had looked like failure was only a discipline of love. She received the boon she had craved for her child, but she received a greater blessing still in her own nature.

2. And in our self-culture, also, the element of failure is prominent; we seem to make no progress. We are tripped up to-day by the same temptation that proved so dangerous twenty or thirty years ago. We have spent all our days grubbing up the same weeds in the garden of the soul, but they are growing still.

Is our self-culture a failure because it seems so unprogressive? It may be that we are not making much advance along the line of conflict with some one besetting sin, and yet gradually but surely that very conflict, with all its apparent failures, is developing our moral character in some other direction. We are perhaps endeavouring to overcome the fiery temper that causes us so much shame and self-reproach. But, alas! our battles with it seem to be more often lost than won. This is bad—very bad—yet we may discern a soul of goodness even in our present evil. Is not that oft-lost battle affecting powerfully the other side of our nature and lowering our pride? How harsh we used to be in our censures upon others when they sinned! Ah, it is not so now. We take kindlier, tenderer views of their failings to-day. And as we grow in meekness we grow in influence. Thus our oft-mourned failure may be a hidden victory. The passionate temper which is left like 'a thorn in the flesh' to buffet us may be developing the beauty of meekness in us daily, and endowing us with the powers of attraction which humility and tenderness and compassion always exercise over other men.

3. We are conscious of failure in our service too. The souls we try to win seem just as indifferent, just as callous as ever. We see no token of success.¹

Surely we have all shared the depression of the fruitless morning. We have all known something of that weary home-trudging when we have

¹ G. A. Sowter, *Trial and Triumph*, 127.

nothing to show for our toil. Gilmour in his diary in Mongolia moans again and again because he has no proofs of successful labour. And many a minister among the poor, and, still more, many a minister among the rich, has the same disheartening mornings after heavy and laborious nights. They toil, and toil, and they have nothing to record; and next week finds them washing their nets, returning again to the waters, and going home again with empty hands.

But is Christian service a failure because we see no results? Surely not. The man who leads a sinner out of the gloom into the clear shining of the Saviour's redeeming love may be only completing the work of other servants of Christ who have taught and warned and pleaded and prayed in former days.

Yet when we appear to be meeting only failure in our service, we must examine ourselves and see if there has been any defect or needless incompetency in our methods of work. Were we as skilful and tactful as we might have been? Did we let out the nets with discerning prudence? Or did we just throw them out in thoughtless heaps? Can we humbly say that, 'as much as is in us,' we did our duty?

4. But whether the failure be real or only apparent, we should note the virtue which resides in continued obedience to God. 'And when he had left speaking he said unto Simon, Put out into the deep and let down your nets for a draught.' And Peter obeyed in spite of defeat. And now let us enunciate a great law in human life. Obedience to the Master releases divine energy. Our disobedience always imprisons the energies of God. Obedience liberates imprisoned energies, and we never just know when the liberated energy will wear the last obstacle down and make us grandly triumphant.

SIXTH SUNDAY AFTER TRINITY.

The Open Door.

'Behold, I have set before thee an open door.'—*Rev* 3⁸.

1. Sir William Ramsay says that the 'open door' refers to the exceptional opportunities for Christian service which its geographical position had put in the way of the church at Philadelphia. 'Philadelphia,' he says, 'lay at the upper extremity of a long valley which opens back from the sea.

After passing Philadelphia the road along this valley ascends to the Phrygian land and the great Central Plateau, the main mass of Asia Minor. This road was the one which led from the harbour of Smyrna to the north-eastern parts of Asia Minor and the East in general, the one rival to the great route connecting Ephesus with the East, and the greatest Asian trade-route of mediæval times.

The Imperial Post Road from Rome to the Provinces farther east and south-east coincided for some considerable distance with this trade-route. Through Troas, Pergamum, Thyatira, it reached Sardis; and from thence it was identical with the trade-route by Philadelphia up to the centre of Phrygia. Along this great route the new influence was steadily moving eastwards from Philadelphia in the strong current of communication that set from Rome across Phrygia towards the distant East. . . .

Philadelphia, therefore, was the keeper of the gateway to the plateau; but the door had now been permanently opened before the Church, and the work of Philadelphia had been to go forth through the door and carry the gospel to the cities of the Phrygian land.¹

2. But the words of the text do more than speak to the local circumstances of an individual church in the centuries long ago. They are of universal significance. And they mean that there is a great field of service at our gate to-day. 'What a fine field! What a fine field!' Dr. Guthrie was heard to say as he looked down from one of the Edinburgh bridges over the crowded closes and wynds that formed part of his parish.

And there is an open door abroad also. In the early days of the missionary movement the great prayer our fathers used to offer was the prayer for 'open doors,' because vast countries like India and China were practically closed against the Christian missionary and his message. But the prayer for 'open doors' has become superfluous. Every door has in the course of the decades become open to us.

3. Again the words of the text mean more than that there is a fine field here and abroad. They contain the Christian philosophy of life. They tell us of how God deals with His children, both of what He gives and of what He demands. And they are true to the whole spirit of Christ's gospel, which for all of us is the supreme illumination of that great theme.

¹ *The Letters to the Seven Churches of Asia*, 404.

What does God do for men, what does He give? Where are the limits to be drawn between what God does for man and what He wills that man shall do for himself? The answer to that question can be given with some confidence. God gives His truth to men; there it is for us to read and ponder in an open Book. God reveals Himself to men, and that too is shown us in the Book of His truth. God unveils before the eyes of men a purpose for all human life, setting upon men the seal of their childhood to God. God prepares a Kingdom for men, ordering life in such a way that they are able to realize the highest possibilities of their natures. God promises His help to men in their struggle against all the weakness inherent in their natures and against all hardship in outward circumstance.

But then God stops, and the Divine Voice says, 'Behold, I have set before thee an open door, and no man can shut it, but thou thyself must enter in.' That is the message of the gospel in brief and general terms. There is the outline of what God gives and does, and there also is the point at which He waits for the co-operation of man's own energies. God will do anything short of invading the sphere ruled by man's own choice. He prepares the Kingdom for him, sets forth the laws which must govern its life, promises help to the man who needs it. There is the open door which no man can shut. But the man must enter in by an act of his own will. Over that threshold no one shall pass like a slave in the grip of superior power; every one who enters at all shall walk like a free man.

Man is made free both by what God does and by what God refuses to do. And both those kinds of freedom are suggested in the words of our text. There is first of all the freedom of the open door, the kind of freedom which is only possible because of what God gives and does. God makes life an open door for all His children. If it were a closed door, if there were no answer to the hopes and desires of the soul, if no Kingdom were prepared, we should be slaves indeed. I can imagine no more bitter slavery in the world than creatures with great hopes, but with every door of fulfilment closed and barred. God's assurances and promises are the opened doors of life, freedom to aspire and to hope, life a broad place with space for the soul to breathe. That is the glorious liberty of the children of God.

Then also there is the freedom of the uncompelled entrance, the freedom which is ours because

of what God refuses to do. He will not make us enter the inheritance He has prepared. No force will be exercised to bring men in. The gates will always be open, but there must always be a gate, a threshold which can be crossed only by an act of will and effort.

Now in this emphasis upon freedom Christianity stands midway, as it were, between a certain kind of pessimism and a certain kind of optimism. There is a brand of pessimism which closes all the doors of life. It makes life a prison-house of mechanical cause and effect; we are all the products of impersonal forces working blindly to an unknown end. There is no freedom of choice for us here in this world; all our decisions are the result of past choices, and at any given moment we can do no other than we actually do.

As against this pessimism Christianity proclaims the gospel of the open door. There is a certain kind of optimism also, which seems, though not perhaps to the same extent, to limit the freedom of man and to sap his sense of responsibility. This order of thought suggests that there is something deeply embedded in the scheme of things which is working towards progress. Evolution it interprets as an unfolding of this good, as though events must work in that direction whether man wills it or not.

Christianity is as deeply opposed to that facile optimism as to the gloom of absolute pessimism. It discovers no evidence in history that things move forwards inevitably towards a beneficent end. It sees, on the contrary, that immediately human effort relaxes degeneration begins to set in.

There are ages of decay when progress receives a check and old battles have to be fought all over again. That is the Christian reading of history, and as against any idle trust in the tendency of events to do what we want for us, Christianity flings upon man working in union with God the burden of the world's good.

In relation to the world situation to-day the two tendencies in thought which we have already described will be found asserting themselves. There are some who say that we are involved in the chain of stern necessity. All that we can do is to look on as spectators while mighty forces which we are powerless to control mould the world which our children will inherit. Others there are who from an opposite standpoint wonder what God is doing and look to Him to interfere in the order

of events, and are often reduced to doubt because of His silence.

What has Christianity to say to the heart of the age? It can only reassert its teaching that man is free, that the world has an open door before it, if it will only summon faith and courage to enter.

The message of the Church to men is, the Kingdom is prepared for you, the issue is in your own hands, but you yourselves must believe and obey and enter in.

4. We must pass from these wider applications to that region of personal life in which a message like this becomes even more real. And once again it is the two notes of freedom which speak to us. All God's doors are opened for us. The promises and invitations of the Scriptures, the picture of life triumphing over all its foes, these are the opened doors. Nothing can prevent our entering in except our own lack of will and effort and faith.¹

So many things seem to close the doors of life. There is the unexpected disappointment. In his younger days, A. B. Davidson had ambitions after a certain path in life, the entrance to which lay through a severe examination. He went up for it and failed. The consequence was that, by and by, he became a Professor in Edinburgh, and a most profound and helpful influence in the lives of hundreds of his students. Davidson was turned into that path of usefulness, one cannot doubt, by God.²

¹ S. M. Berry, *The Crucible of Experience*, 135.

² A. Alexander, *The Glory in the Grey*, 185.

The doors seem to be closed. But they are not. Never believe that God shuts a door. It may even be sin which we have indulged, and yet at the end when we turn back, we find the opened door. 'When he was yet a great way off, his father saw him, and ran to meet him.' It may be the awful loneliness of sorrow. But that door is opened also. 'I go to prepare a place for you.' It may be suffering and care. There is an entrance still. 'If so be that we suffer with him, that we may also be glorified together.' And for everything which conspires to make the world hard and dreary and disappointing there is this word which meets us at every turn, 'Nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' He has opened all the gates for us, and whatever way we are walking, there is an open door before us.

And then there lies the little which rests with ourselves, our own committal of self to God. Surely it is a tremendous truth that while nothing in the world or out of it can shut the doors which God has opened, yet a spirit within our own hearts, a little faithlessness, a sullen indifference, a low contentment, can keep us on the outside of those opened doors. We can separate ourselves and take a lonely path and miss the glory of earth and heaven. But thanks be to God when we do come to ourselves and take the decisive step of return, there are no refusals to bar the way. Life under God's grace is an open door, and the supreme condition of living in the only sense that counts is the opened heart.

For the Sake of the Sufferer.

BY THE REVEREND W. PARTON SHINTON, COWRA, NEW SOUTH WALES.

OF the many miracles Jesus wrought upon the extended tour so briefly described by Mark (¹³⁹), 'And he went into their synagogues throughout all Galilee, preaching and casting out devils,' the healing of the leper is the only one narrated in detail.

Why was this miracle the best remembered, or the most significant among so many?

It contains several features which, so far as the Gospels go, had no parallel earlier in the ministry of Jesus, and so no parallel earlier in the experience

of the six apostles who saw the event and kept the story.

The first special feature is that here for the first time Jesus is dealing with leprosy, that creeping disease which the Jews regarded as incurable, dreadful because inflicted directly and wrathfully by God Himself to punish outrageous moral evil. Jehoram, in a despairing rhetorical question, cried to Naaman, Am I God to recover a man from his leprosy? Lepers were rather abhorred for their

supposed sinfulness than pitied for their misfortune. It was 'the finger of God' that wasted their flesh. They had been abominably branded as abandoned sinners for all to see and take heed. 'Full of leprosy' (Lk 5¹²), his visible parts covered with sores, here must be a chief of sinners. That a man in a condition so horrible could be met 'in one of their cities' was due to the fact that only in its earlier stages, before the disease clearly showed itself, was a leper driven from society: for a merciful provision of the law enacted that 'if the leprosy break out abroad in the skin, and the leprosy cover all the skin . . . from the head even unto his feet . . . when he is clean' (Lv 13¹²⁻¹⁶). That Jesus here dealt, and for the first time, with a disease regarded as a penalty for sin, and that the healing of the leper implied forgiveness of his sin, were reasons enough by themselves for this miracle to be singled out for record.

In the Gospels there are signs of what looks like progression—an advance from less to more significant, even if not from simpler to more complex cases—in the miracles up to this point and even past it, as though Jesus used His power more fully as time went on. If any distinction can or should be drawn between works which were all signs and wonders, we may say that the miracle at Cana was the simplest, not to say the least significant, and that the moral miracle of forgiveness (which Jesus had not wrought up to this time) would claim to be the most blessed to the recipient, and the most revealing of the giver. At any rate, not until after a large number of healings of afflictions with no spiritual implications, and quite a year after changing the water into wine, did Jesus avowedly forgive sin. Moreover, this cure of the leper seems to mark a middle point in our Lord's treatment of men as sinful; when Peter cried his confession after the draught of fishes, the Master's reply contains no trace of forgiveness; in the case of this leper forgiveness, though not mentioned, was clearly implied; while a short time after, when he had returned again to Capernaum, He forgives the paralytic his sin avowedly, directly, and without even being asked.

A second special mark in this miracle comes out of the leper's hypothesis, 'If thou art willing.' Sermons upon this sentence, after praising the man's faith in the power of Jesus, usually proceed to blame his unbelief in the Lord's willingness. It does seem at the first glance—especially as a commentary—that the man's faith in the power was

vitiated by doubt of the willingness. But some considerations seem to show that his doubt of the willingness had some good ground, even in the actions of Jesus Himself.

His doubt might with full warrant have begun by having heard of no cure of his awful malady by Jesus; further, contact with himself would involve Jesus in ceremonial defilement; also he might expect the supposed spiritual element in his malady to deter the Master; and doubt of willingness so based is not easily to be blamed.

But there is something more, even if these were not enough. We far too readily assume our Lord's willingness to work miracles whenever asked, from the fact that not once did He finally refuse. For ourselves, we are far from being sure that He was on every occasion so delighted to perform them as we are to read about them. Why did He begin at all to work miracles? His own words at Cana answer: 'Except ye see signs and wonders, ye will in no wise believe' (Jn 4⁴⁸). Believe what? Not His willingness. The people around, if not the king's officer himself, took that easily for granted. Without miracles they would not believe a certain fact about Himself, the chief fact about Himself. And that fact about Himself which made miracles worth while and signs as well as wonders, was His Divine Sonship. To reveal that Sonship He began miracles; with this motive He wrought them until it was all too clear that people failed to perceive their message; and the time came when He wrought them mainly for other reasons. The above passage shows that Jesus had been disappointed by the meagre spiritual results of His miracles. After the numerous series in Jerusalem during His first Passover, Nicodemus could call Him no more than 'a teacher sent from God.' In Capernaum He openly complained of men's lack of insight; the day came when He directly turned aside the request of the Canaanite woman; while before the end, His woes upon Capernaum, because for all the miracles in her streets she had not repented, mark His final disappointment at the small results that followed His mighty works. It is true that but a few months earlier Jesus had healed many after sunset, but to Peter and others who early next morning after a wide search found Him in a place apart, He publicly declared that He would not return to Capernaum upon their request, as He intended to go into neighbouring towns, not in order to work miracles (the refusal is tacit, the distinction

pointed), but to preach. This announcement would be almost sure to spread a feeling that miracles were not His first line of action—and they never were—so that a leper free to move among men would know well from events in Capernaum that Jesus had power to heal him, and yet be likely to imbibe from the answer to the searchers a doubt of His willingness.

Of course it will be rejoined that Jesus had already upon this tour wrought many miracles, and that the leper must have heard of them, especially as they had occurred in synagogues during His preaching. But these miracles seem, one and all, to have been casting out of demons. Now it is clear that our Lord's exorcisms stood on another plane altogether from the rest of the miracles. Sufferers thus afflicted, as certainly in Capernaum (Mk 1^{23, 24}), and very probably during this circuit (Mk 1³⁹), not only interrupted His preaching in the synagogues, but interrupted it in a manner and with ascriptions very unwelcome to the Master. In Capernaum He had wrathfully commanded, 'Be muzzled,' and during the healing scene the same evening He prevented the possessed from speaking 'because they recognized him.' For whatever reasons Jesus objected to these distraught testimonies, it seems that He healed the demoniacs in these cases to protect Himself; so they do not weigh against our argument.

The third special feature was that the terrible condition of the leper appealed to an emotion first mentioned here of Jesus, an emotion felt so strongly that it overcame all other considerations and won His willingness completely. He was 'moved with

compassion.' Not earlier is compassion named as motive for a miracle. Though we dare not rule out compassion from any of the miracles, compassion had never been so visible as plainly to be read for His leading motive in healing. As months went on, and men blindly, perversely, missed the evidential meaning of the miracles for His Sonship (which, we repeat, was their earliest and deepest motive), neither believing in Him as Son, nor repenting their sins; and as the woes of sufferers appealed ever more powerfully to His heart, compassion eventually became His most frequent motive for miracle. At first intended as revelations to the seeing soul, among unseeing, suffering humanity, they inevitably tended to become the immediate surgery of a heart which, 'being moved with compassion,' would not withhold its gracious relief. Mark alone mentions His compassion here. It is not impossible that the apostles beheld on this occasion a real unwillingness, on whatever ground and however displayed, in this man's own case effectually removed by His pity.

° We remain reverent before the Master, seeing Him now described, for the first time, as 'moved with compassion' for suffering, and with no further motive exerting His power to heal. Whether the sympathy glowed through the clear windows of His eyes, or tears marked His cheek, it was most openly indicated in the emphatic gesture with which, stretching forth His hand, He touched the leper and healed him.

As we read the Gospel stories, this was the first miracle Jesus wrought solely and completely for the sake of the sufferer.

Contributions and Comments.

The Unnamed Companion of Cleopas.

In his most interesting contribution in your February number, Mr. Charlesworth suggests that the unnamed companion of Cleopas was his wife, whom he identifies with the Mary, wife of Clopas, of Jn 19²⁵. In a volume of sermons,¹ published in 1911, I made the same suggestion, but have not been very successful in interesting other people in it. I hope

¹ *The Crown of Thorns* (E. Arnold).

that it may now receive further consideration, and I am grateful to Mr. Charlesworth for the able case which he has made out. There are two other points which I think deserve mention. The first is that we look for a reason for this early appearance of the Risen Lord related in such detail, and we find it in the fact that Mary had stood by the Cross. Surely that constituted a claim for the comfort and joy which the Lord brought to her as to Mary Magdalene. Secondly, in those days it is most improbable that two men would have lived alone in

the house at Emmaus. We hear of no one else at the evening meal. But it seems natural enough that Cleopas and his wife should invite the stranger to accept their hospitality.

A. E. BURN.

The Deanery, Salisbury.

Note on the Meaning of *θλίψις* in the N.T.

Is not *θλίψις* one of those words that obtained a new connotation, a specialized meaning, as it were, to express a new fact that the Christian Gospel had brought into the experience of men—the fact, namely, that severe and protracted suffering may be accepted and endured solely for the sake of Christ and His cause?

The most usual renderings of *θλίψις* into English in the N.T. are 'tribulation' and 'affliction.' Now Webster defines 'tribulation' as 'severe affliction.' If we regard the 'affliction' as having the quality of being voluntarily borne, as being not necessary and inevitable, but escapable, or such as will cease if only Christ be renounced, several passages of the Scripture seem both to take on an added force and to become of more practical value for our own guidance and encouragement.

The distinction between 'affliction' in general and affliction in this narrower sense appears to be valid, but the writer has not found any hint of it in any authority he has been able to consult, and would be glad to have, by courtesy of the Editor, the opinions of readers of THE EXPOSITORY TIMES.

It is not argued that *θλίψις* has always this specialized meaning. There are cases, e.g. Ac 7¹¹, where it is obviously inadmissible. On the other hand, if this meaning be accepted, the unqualified statement of St. Paul in Ro 5³, 'tribulation worketh patience,' would no longer perplex by its seeming conflict with fact. For if 'tribulation' mean no more than 'severe affliction,' then it appears to work, in some cases, anything but patience, nay, the very opposite of patience. But if 'tribulation' be that affliction which results from persecution for the sake of Christ, which could at once be got rid of by apostasy, or from privation or hardship or suffering of any kind accepted because of loyalty to the claim of the Master and borne stedfastly in dependence on His grace, then it must inevitably work 'patience.'

Similarly, to mention only two other instances,

is there not a new force given to such a saying of St. Paul as that in 2 Co 4¹⁷, and that of St. John in Rev 1⁹?

D. WARK.

Kimberley, South Africa.

Philippians ii. 12.

OPENING, the other day, an old (1855!) volume of *The Journal of Classical and Sacred Philology*, vol. ii. No. 4, I lighted, as by accident, on p. 92, where there is an arrestingly interesting note on this text by a contributor signing 'P.' The point that he strives to make is that, considering the position of the phrase *μετὰ φόβον καὶ τρόμον*, it may quite legitimately be connected either with the words preceding or with those following. All, he thinks, is a matter of punctuation. He would connect the phrase with the words preceding—punctuating thus, *ὑπηκούσατε μὴ . . . μετὰ φόβον καὶ τρόμον*,—making his English rendering something like this: So then, my beloved, even as ye have always obeyed (not as in my presence only, but, as things have turned out (*νῦν*), much more in my absence) with awe and reverence, work out your own salvation.

With strong plausibility the writer supports his view by reference to the two other passages in St. Paul's Epistles where the phrase *μετὰ φόβον καὶ τρόμον* occurs—these cases both having direct connexion with *submission to authority*. The first passage is 2 Co 7¹⁵; the second is Eph 6⁵. 'Here,' says the writer of the Note, 'are two clear instances of the Pauline usage of this expression denoting awe and reverence for authority. Since, if we adopt a different punctuation, it stands in a precisely similar connexion in the present passage, why should it not here also receive the same interpretation?'

The Note, albeit written in 1855, must, I think, possess much interest for many readers of THE EXPOSITORY TIMES of 1923, and, perhaps, additional light on the subject from some reader and contributor will be forthcoming.

P. THOMSON.

Dunning.

A Text (Lukē xiii. 33).

WHAT Jesus meant by this is not immediately clear. He appears to be anxious that His death

shall take place in Jerusalem; but why would it never do for a Prophet to perish outside Jerusalem? The following verse refers to Jerusalem as the City which has always slain its Prophets and stoned the messengers sent to her. It is an established custom which must not be violated; precedent points to Jerusalem as the place of prophetic martyrdoms. This is severe irony, for never before has Jesus shown Himself so careful of custom or precedent. The fact that He refused to be bound by tradition was precisely the ground of the Pharisees' hostility. Jesus is now 'twitting' the Pharisees with their love of observation of precedent, and ironically assuring them that, in regard to His death, all tradition shall be duly observed. Let us reconstruct the scene. The Pharisees come to warn Him of the intentions of Herod. We can easily believe that Herod Antipas might have evil designs, but what astonishes us is the manifestation of concern for Jesus on the part of the Pharisees. Was it genuine?

We know of the later alliance between the Pharisees and the Herodians. They were probably already acting in concert. Herod doubtless wished to be rid of Jesus for several reasons. He was certainly a man who, though he lacked the will to change his manner of life, felt uncomfortably accused in conscience by the preaching of John, and therefore we may presume by the teaching of Jesus. But Herod was also afraid. There were times when he supposed that Jesus was John the Baptist, whom he had beheaded, returned from the dead. The

memory of John haunted him, so Herod was afraid to lay hands on Jesus although he would gladly see Him removed beyond his jurisdiction.

This desire to shift the responsibility for action against Jesus is manifested again at a later stage. When Pilate sent Him to Herod, Herod sent Him back to Pilate.

This timely warning was therefore most probably prearranged. If Herod would not move to arrest Jesus, the Pharisees were confident that they could get the Sanhedrim to do so. It therefore suits both Herod and the Pharisees that Jesus should be driven into Judea, and no doubt Herod gave them permission to announce to Jesus the danger in which He stood in order to hasten His departure into Judea.

The Lord's reply is most suitable to this reading of the situation. The phrase 'Go and tell that fox' has in view the cunning behind the intrigue, and the reply that follows may be paraphrased thus: 'I am not going. I bide My time. I have work to do here for a few days yet. No Herod shall prevent Me from completing My task.' The next sentences seem to be addressed specifically to the Pharisees. Let us paraphrase again. To them He says, 'Don't be disappointed, however. When the time comes I go to Jerusalem. Then you can do your worst. Your warning about Herod is too transparent. It is at your hands that I shall suffer death. It would never do for a Prophet to perish outside Jerusalem.'

F. A. FARLEY.

Leytonstone.

Entre Nous.

WE have pleasure in announcing, as requested, that a Summer School of Theology for men and women is to be held at Oxford from August 6th to 17th. It will embrace about forty Lectures, under the general heading of 'Aspects of Contemporary Theology,' which will be treated in connexion with the Philosophy and Psychology of Religion, Biblical Study, Comparative Religion, and current movements in Sociology, Science, and Literature. The School will be opened on the evening of August 6th with an Address by the Rev. Dr. Selbie, Principal of Mansfield. The list of expected Lecturers includes the Right Rev. the Bishop of Gloucester, Professors K. Budde

(Marburg), E. De Faye (Paris), A. S. Eddington, Robert H. Kennett, Jas. Moffatt, W. P. Paterson, A. S. Peake, K. H. Roessingh (Leiden), J. A. Smith, Graham Wallas, Drs. William Brown, J. E. Carpenter, H. Gow, Stanley A. Mellor, P. H. Wicksteed, Revs. F. E. Hutchinson, H. D. A. Major, Charles E. Raven, A. E. J. Rawlinson, D. C. Simpson, Father Leslie J. Walker, S.J., Mr. Alban B. Widgery, the Khwaja Kamal-ud-Din.

TWO TEXTS.

Lk. x. 41, 42.

'What did Jesus mean when He said, "One thing is needful"? Did He mean to say that one thing

was needful for Mary and Martha alike? Was He thinking at all of what *they* needed? That is the general interpretation, but I am persuaded that it is wrong. If you will look at the Revised Version you will find in the margin an alternative reading for this phrase; one which comes from some of the oldest manuscripts, but which the revisers, perhaps out of considerations of sentiment, did not put into the actual text. That reading runs thus: "But few things are needful, or one."

"Let us accept that version, and then see how it alters the whole sense of the passage. Jesus comes into this home at Bethany. . . . You can see the picture—the sounds of Martha hurrying to make ready, and Mary does not stir to help her! And Martha's irritation grows until in a moment when she forgets herself, she blames Jesus for her sister's idleness. "Lord, dost Thou not care that my sister hath left me to serve alone?" . . . Now what does Jesus reply? He deals very tenderly with Martha, for He understands so well that all this fret and hurry is her clumsy offering to His comfort. He speaks to her without a trace of rebuke, "Martha, Martha, you are anxious and troubled about preparing many things for Me, but really there are only a few things that are needed," and then (striking a deeper note) He adds: "or one."

"Do you grasp what He means? He is not speaking of what the sisters need, but of what He needs . . . He says to Martha, "You are anxious about preparing for Me many things, but I need very little, indeed, I need one thing, and Mary has chosen to give Me that. The simplest fare is all I need for outward hospitality, there is no cause for fret or worry about getting that ready, but what I want most of all is communion of mind with mind, and Mary is giving Me that." ¹

Jn. xx. 7.

"And Peter beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself." Then Christ, too, loved order, and even in that supreme moment, when joy in His completed work of redemption must have transmuted all earthly values—even then the habits of His life persisted, and He could be at the pains of folding away the head-bandage "in a place by itself." He had achieved an act so stupendous as the salvation of a world, and yet He could concern Himself with

¹ S. M. Berry, *Revealing Light*, 172.

the orderly disposal of a linen cloth. If, as we believe, it cost more to redeem the world than to create it, may we not in all humility find something akin to the redemptive wherever with the high purpose we set ourselves to bring order out of confusion—whether it be in a broken life, or a bewildered country, or a torn and stricken world? ²

SOME TOPICS.

Personal Revivalism.

The title of Mr. Harold Begbie's new book is *Life Changers* (Mills & Boon; 5s. net).

It is an account of the work of an Evangelist who speaks not to crowds, but to the individual. "His genius," Mr. Begbie says, "lies in thinking with an intense preoccupation of individual persons. To him the man is much more than the multitude, the part infinitely greater than the whole, which is probably true in the spiritual sphere."

The proof of conversion, the Revivalist holds, is a power of seeing men not in the mass but individually. "He sees a significant parable in the scriptural incident of the blind man healed by the touch of Jesus. At the first touch of those gentle fingers the blind saw men walking as trees; at the second he saw "every man clearly." F. B. tells those who come to him that so long as they see men in the mass, see them as a forest, their spiritual eyes are only half opened; to see them individually, man by man, and each man a piece of divinity, an heir of eternal life, requires the second touch of the spiritual hand—the miracle of conversion."

We are not told the name of the Revivalist. He is spoken of as F. B. because he wishes to remain anonymous. We gather that he is a mystic and that he holds a number of "theological dogmas" which Mr. Begbie himself does not hold. But what Mr. Begbie is specially interested in is his work among undergraduates and the secret of his success. This is how his work among the undergraduates began. He was asked by two Anglican bishops in the East, who had been struck by the effect of his personal revivalism amongst missionaries, to pay a visit to their sons in Cambridge, so that they might know his ideas of religion on the threshold of their manhood. When visiting Cambridge, F. B. found "a very distressing state of things in the colleges of

² Jessie F. Andrews in *The Congregational Quarterly*, vol. i. p. 161.

the University. He called a few of his followers to his side, and began a private work, to all intents and purposes a conversational work, among the undergraduates of Cambridge, and now we are told that 'a new knowledge of religion is spreading among men who may exercise a strong influence on English-speaking civilization during the next fifty years.'

What is the secret, then, of F. B.'s success? Mr. Begbie says that the distinguishing characteristic of his work is 'the exclusive and pathological emphasis he lays on the power of sin to rob a man's soul of its natural health—sin being understood, not merely as great vices, but as any motion in the will contrary to such excellence as that soul might reach by a genuine desire for spiritual evolution.'

It is not intellectual difficulties, he holds, that keep men from God; it is sin. And when a student comes to him with his mental difficulties and with the admission that he is out of touch with God, he brushes aside all the mental excuses of the distressed man and confronts him with the fact that it is sin, a sin which he does not really wish to give up and will not give up without a great struggle, that is destroying his happiness and depriving him of power.

Wherever there is a desire for God, however small it may be, the enslaved will may be freed. And it is the work of religion to create and strengthen this desire for God so that the man finally escapes from the slavery of sin, his will works in unison with God's will, and he reaches his 'highest usefulness to the purposes of evolution in a direct and living consciousness of God.'

Life Changers should have its place on the shelf beside 'Broken Earthenware.' They are both accounts of life changers. One by the method of emotionalism, and the other by that of simple, direct, and unimpassioned conversation.

Ernst Troeltsch.

'There he shone a bright star in a bright firmament. Heidelberg at the time was the summer rendezvous of all the "cosmopolitans,"—and with good reason. Thode was in the heyday of his influence, drawing large crowds to his lectures on Art; Windelband was filling the *Auditorium* to hear his lectures on "Philosophy since Kant"; in the theological faculty H. von Schubert (Church History), Johannes Weiss, son of Bernhard Weiss (New Testament), and Troeltsch were a trio unmatched in any German university. The fame of Troeltsch can be judged from the fact that students of other faculties made a point of hearing him at least once during their course. How much they understood is another matter!

His influence on the theological students was an indication of the unusual quality of the man. A

story went the rounds that in one and the same year he received and refused two invitations to Berlin, one to the Chair of Theology, the other to that of Philosophy—posts regarded as the "plums" in the German scholastic world. Be the story true or not, all who know student life will easily read its significance. He was a great man, frank, unassuming, and very human. Men talked of him in superlatives, and to get admitted to his seminar was accounted a real honour even by the German "theologs" themselves.

His method of lecturing had something to do with it. He came into the room like a gust of wind, banging the door behind him, began talking immediately with a strong flow of eloquence, and, almost before the poor *Ausländer* could adjust himself to the fact that the lecture had started, the class was vociferous in its laughter. Passages of importance he slowly dictated, and then followed further eloquence, lighted up with the inevitable wit. As a lecturer he was a success, quite apart from the fact that he had a point of view which men felt to be valuable and worth much effort to secure. He was far removed from the type of professor pictured in the popular imagination—dry as dust, solemn to boredom, and poles distant from life. Long after his students were out in their respective spheres he kept in touch with them, finding time for a voluminous correspondence, while many came to ask his advice on practical issues. His interest in social matters was of great help to many of the younger ministers of the German Church, and, along with others, he did much to inaugurate a new tradition for the ministry—a tradition approaching our own in its ideals of freedom and humanitarianism. The formalism of the German Church was quite alien to his mind.¹

The Influence of Personality.

'A woman sought out Drummond late one Saturday evening and asked him to come to the house. She said: "My husband is deen", sir: he's no able to speak to you, and he's no able to hear you, but I would like him to hae a breath o' you aboot him afore he dies."²

¹ Arthur Dakin, in *The Congregational Quarterly*, vol. i. p. 144.

² A. H. Walker, *Radiant Christianity: Life-Story of Henry Drummond*, 19.